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HISTORY ECCL. SOCIETY.

EAST WINDSOR.



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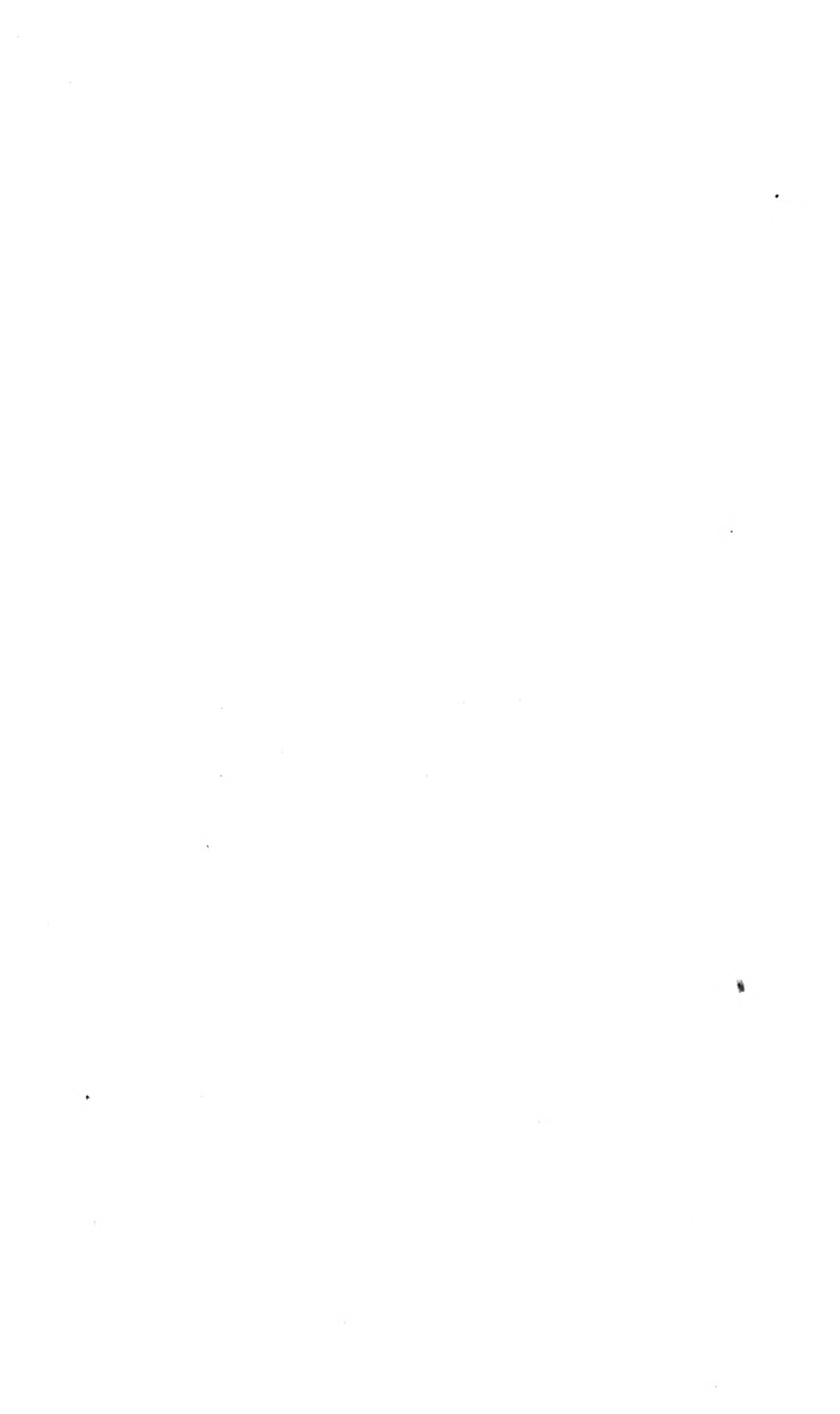


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For the accession names of the
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HISTORY

OF THE

FIRST ECCLESIASTICAL SOCIETY

IN EAST WINDSOR,

FROM ITS

FORMATION IN 1752, TO THE DEATH OF ITS SECOND PASTOR,

REV. SHUBAEL BARTLETT,

IN 1854.

WITH A SKETCH OF THE LIFE OF REV. MR. BARTLETT, AND HIS
FAREWELL DISCOURSE, PREPARED FOR THE FIFTIETH
ANNIVERSARY OF HIS SETTLEMENT.

HARTFORD:

PRESS OF CASE, TIFFANY AND CO.

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HISTORY

OF THE

FIRST ECCLESIASTICAL SOCIETY IN EAST WINDSOR.

THE sanctuary in which to worship God, and the school-house in which the youthful mind is to receive the rudiments of education, have ever been the true insignia upon the standard of the Pilgrims, and wherever we find their descendants establishing a settlement we shall see amid the trees of the vast forest, or on the hill-top of the open country, the spire of the meeting-house pointing up to the eternal dwelling-place above, and its humble attendant nestling in some bye corner or near the highway path. They have never been noted for the beauty of their architecture nor for the pleasantness of their location, and have long been the jest of the heartless writer and the ignorant traveler, but to those who can sympathise in the true dignity and happiness of man, and can understand his dependence upon a pure heart and an understanding mind, there is a beauty in their tasteless architecture and a grandeur in their unpretending simplicity. To the native of

New England however, they have charms that touch the tenderest chords of his heart. They are the near associates of that loved spot where his youth was matured. They are part of the "home of his childhood," and wherever else may be his residence in after years, that home with all its hallowed associations will still keep a clasp upon his heart and maintain its moral sway.

Many have already gone out from us, and are contending on the battle-field of life over the broad area of our country, and others are preparing to go. To such this unpretending narrative will contain subjects of deep interest. May its perusal bring up wholesome thoughts of past days, and recall those lessons from the Word of God which you once listened to in our old Scantic meeting-house.

The rapidity with which towns spring into existence at the present day forms a striking contrast to their progress one hundred years ago, and the present generation would have but an imperfect idea of the struggles and hardships endured by their ancestors should they judge them by what their eyes now witness of the process by which churches are founded and societies collected for their maintenance. Especially would this be the case in reference to the parish of which this record pretends to be a memorial.

Only those whose memories can reach back to the latter part of the last century can realize the immense strides which our whole country has made in the progress of social power, and it is only by recalling from the page of history events which to us now

appear almost fabulous recitals, but which only date back from the middle of the last century, that we can bring home to our perception the fact of the mighty development of wealth, and refinement, and social comfort.

In the year 1754 we were a part of the vast British empire. We acknowledged allegiance to a sovereign across the sea, and humbly prayed His Majesty for every privilege we needed, and willingly yielded our purses to his call, and fought under his standard against his enemies.

The native Indians were then in the very heart of our country. They encircled within their hunting-grounds the finest and most fertile portions of it, and their numbers were so many and their power so significant that they were alike feared and courted by the opposing forces of the civilized armies which in that day made our fair land the field of warfare.

In 1754, Washington was a young man just emerging into notice, an officer under the king, traversing with dauntless courage the wilds of the West, and training himself unconsciously for the splendid position he was in maturer years to occupy in our struggle for liberty and right.

Seventeen hundred and fifty-four was the epoch of Braddock's defeat. In 1757 occurred the remarkable massacre by the French and Indians at Fort William Henry. In 1759 the immortal Wolfe fell at the storming of Quebec, and that fortress, with the vast possessions of the French in the northern portion of America, fell into the hands of the British.

In 1765 the memorable Stamp Act was passed, and received the royal signature, and the first spark of that fire which finally kindled the blaze of the Revolution, was struck out, and the lion aroused in the hitherto passive breasts of our sires.

Six years after the incorporation of the town of East Windsor, at a meeting of the inhabitants convened on the first Monday of August, 1774, to deliberate on the dangerous situation of the liberties of the American colonies and the distressed condition of the town of Boston, Erastus Wolcott, Esq., was chosen moderator, and after the subject was largely discussed, the following resolution was unanimously passed :

“That the measures which the British crown and parliament of late years have thought proper to adopt in relation to the colonies of America, in the opinion of this town, wear a very threatening aspect to their liberties and tranquility, and deserve the most serious attention.

The Act for raising a revenue, for His Majesty, in America, to defray the expense of the administration of justice, and the support of civil government, and the defense of His Majesty's dominions in America, was made not only on principles subversive of the darling privilege of the English constitution, in taking away the property of the subject without his consent, but also with the further view to place it in the power of the crown to support a government in America independent on the people, and His Majesty undertaking to increase and pay the salaries of some of the American officers, who appeared most forward to favor the views of the crown, out of his American revenue, that used to be done by the people without any expense to the crown, affords ample proof of

such a design, and that the court and government of Great Britain design to have the government of the colonies entirely in their own hands. The situation of our affairs is truly distressing, but in the opinion of this town it ill becomes the offspring of those that have done and suffered so much in the cause of liberty to give up the most valuable blessings of life ; but we ought to exert ourselves with great firmness, union, and resolution, to avoid the oppression that threatens us. We ought,

1st. In the first place most devoutly to look to Him, whose throne is in the heavens, for help and deliverance.

2d. That in the management of this unhappy controversy we ought to treat His Majesty, our rightful sovereign and his parliament, with a becoming conduct and expressions of loyalty and respect.

3d. We entirely approve of, and very much rejoice, that there appears to be such unanimity of sentiment in the colonies.

4th. That we judge it of the greatest importance that the several provinces, cities, towns, and each inhabitant thereof, lay aside all party and selfish views, and firmly abide by the decisions of our delegates about to assemble in Congress.

5th. In the opinion of this town every man that from lucrative motives, prejudice, or other mean and narrow views, shall counteract these measures, ought to be looked upon as a traitor to his country, and treated not with violence on his person, but with neglect and all the proper marks of disesteem which such a character deserves, and be made sensible of his ill conduct by denying the benefits of society, of commerce, and the common advantages of civilized life.

6th. That we look upon it to be our duty tenderly to sympathize with and liberally to contribute

to the relief of such as or shall be reduced to want in this struggle for liberty, and to do all in our power to encourage and strengthen those that appear for the support of it; and the inhabitants of this town do hereby agree, resolve, and engage, to conduct themselves in this important crisis of affairs, agreeable to the sentiments and duties set forth in the above-mentioned particulars. And that

William Wolcott, Erastus Wolcott, Charles Ellsworth, Jr., Esq., Captain Ebenezer Grant, Benoni Olcott, Lemuel Stoughton, Daniel Ellsworth, Jr., Edward Chapman Grant, be a committee to keep a correspondence with the towns of this and the neighboring colonies, and to promote and forward such contributions that shall be made in this town for the relief of the poor in Boston under their present distress."

How far off, almost in fairy land, do our minds now place these events and the state of society which this record brings back, and yet all these occurred since the formation of our ecclesiastical society in 1752. The physical aspect of the parish then had not much to recommend it, almost a continuous forest spread over its eastern section, with only a few cleared spots where settlers had felled the trees and were cultivating the openings which their own hands had made. The beautiful undulations of its surface, the rolling hills, and winding streams, and rich meadows, which now please the eye and afford a picturesque home-view to almost every location throughout its whole area, were then hidden beneath the spreading arms of the giant oaks.

As early as 1736, settlers began to select favorable spots for location amid the forests—some choosing

their position where the land was favorable for grain, some where the large pines afforded means for the manufacture of tar, and others amid marshy places where the grass grew rank, for the purpose of gathering hay to winter stock, the sowing of grass-seed being an improvement in agriculture not then known to them.

From all that can be now learned of the characters of those who first settled the north parish of East Windsor, we must judge them to have been men of strong resolution, untiring industry, and of religious habits. They were men who did not fear the wilderness, who could stand with their axes amid the vast forest and fell tree by tree to make a clearing where the grain was to be raised for their sustenance, and the habitations to be erected in which they and their children were to dwell. They were not mere speculators, who sought to make the most out of the land they occupied in the shortest possible time, and then to remove and try their luck upon some other uncultivated spot; but they seem to have settled with a design to make a life-stay of it, contenting themselves with a bare living for the first few years, and enlarging their incomes as they extended their clearings and brought more land into a state of cultivation. The houses which they erected were not log-houses such as have formed the first houses of settlers in the far west, but they were frame buildings of small size, made comfortable without any pretension to ornament. Many of the original settlers purchased large tracts of land, which have sufficed even to the present day for

division among their descendants, so that in very many locations among us the present owners can sit beneath the shadow of the trees that sheltered their forefathers, and cultivate the soil where their great-great-grandfathers labored.

This one fact tells its own story to our hearts, and should be treasured by those who enjoy the privilege as a distinguishing characteristic. In a country where land can not be entailed, and the possessions which the fathers obtained by industry and skill can be scattered by the prodigality of the children, surrounded too by influences that strongly tend to emigration in quest of easier fortunes, it should be a matter for honest pride to many a family among us that the inheritance they now call their own has been the home of their fathers and their father's fathers, and almost every spot of it hallowed by associations with the loved and honored dead. Such land may have its nominal value on the assessor's books, but we doubt very much whether its owners ever calculated what its real value in dollars and cents might possibly be, for in their hearts they have entailed it to their children and their children's children, and may it thus descend for long, long time to come, an heirloom that reminds each succeeding possessor, of prudence, and industry, and steady habits, and a stimulus to the practice of the virtues which have preserved for them a permanent home; and however lightly in this day of change and bustle many may esteem the spot of earth where they and their fathers have been reared, and rejoice in the fact that they feel no local ties and hold themselves

as citizens of the world at large, and are ready to plant themselves wherever the prospect of gain presents the most alluring offer—there is still a virtue and a rich reward in the cultivation of that filial piety that clings to the home of our childhood and the land of our birth.

It is difficult at this distant day to ascertain exactly the religious character of the first settlers here, but from the best information which can be obtained, they were a church-going people, for we learn that they were in the habit of attending regularly those places of worship nearest to their different locations. Those who lived in the north visited the old church in Enfield, and those who settled in the middle and southern portions of the parish, attended the church of Dr. Edwards, situated near the old burying ground at East Windsor Hill, now within the bounds of South Windsor. This church has long been taken away, but the grave-yard still retains the remains of many of the fathers and mothers of our parish. Sabbath after Sabbath they traversed the foot-paths through the woods to that place of worship, and in death they were carried through the same paths for many miles on the shoulders of neighbors and acquaintances to the depository of the dead near the house of God.*

* One of our oldest inhabitants remembers that at the death of a young lady, whose relatives had been buried in the old cemetery on East Windsor Hill, the corpse was carried from the house he now occupies in Ireland street, upon the shoulders of the bearers to the place of interment, a distance of seven miles; several sets of bearers relieving each other.

The first record we have of the present first society in East Windsor, is dated 25th day of June, 1752. A meeting legally warned convened on that day at the house of Mr. John Prior. Captain John Ellsworth was chosen moderator, and the following votes were passed :

Voted, That Captain John Ellsworth, David Skinner and Joseph Harper, be society's committee.

Voted, By more than two-thirds of the inhabitants of the north society, entitled by law to vote, to build a meeting-house in and for said society.

Voted, That they would apply themselves to the county court, to see where the meeting house should be.

Voted, That Samuel Watson, an inhabitant of said society, be the agent for said society to apply to the county court for a committee to affix a place where the meeting-house shall be."

October 30th, 1752, at an adjourned meeting of the society, the following resolution passed :

Voted, That they would raise five hundred pounds, old tenor curreney, for the building of a meeting-house, to be put into the hands of the committee for that purpose."

The county court, according to request, appointed a committee, and said committee made report, but it appears not to have been satisfactory, for on the 10th of Dec., 1752, at a meeting then held, in which Captain John Ellsworth was moderator, and Ammi Trumbull clerk, we find the following resolution passed by a vote of ten majority :

Voted, That they would apply to the county court to laying objections against the report of second committee of said court ordered by said court to affix a

place for a meeting-house, and to apply to said court for another committee—and that Erastus Wolcott be employed to find the center of society, and to make a new place if necessary.

Voted, That Benjamin Osborn be an agent for said society in laying their objections before the county court.”

During the delay necessary to fix upon a suitable spot for the erection of their place of worship, the inhabitants of the parish were not willing to be without the preaching of the gospel within the bounds allotted to them, and we find the following resolution on record :

“ At a meeting of the north society in Windsor, legally warned, voted Captain John Ellsworth moderator.

Voted, To raise one hundred pounds, old tenor money, to hire preaching at Mr. John Prior’s.

Voted, That one-quarter of said hundred pounds, should be spent in preaching at Mr. Nathaniel Ellsworth’s.

Voted, That Benjamin Osborn should go to hire a minister to preach to said society.”

At the expiration of a year from the time of their first meeting for the purpose of erecting a house of worship, the difficulties attending the setting a stake at the place where it should be located were surmounted, and on the 22d of June, 1753, we find the following vote :

“ *Voted*, That a person be appointed to go to the county court, now sitting at Hartford, to get the place where the last committee set the last stake, as

a place for a meeting-house to be recorded.* And that Joseph Harper be their agent for that purpose.”

At the same meeting it was also

“*Voted*, That Mr. Caleb Booth should go for Mr. Potwine to preach.”

In August we find the following important resolutions:

“Aug. 20th, 1753. At a meeting of the north society in Windsor, legally assembled, Captain John Ellsworth being moderator,

Voted, To give Mr. Thomas Potwine, of Coventry, a call to preach with us on probation, in order to settle with us, with the advice of the association.

Voted, To build a meeting-house, the same length and breadth as the meeting-house in the second society, and twenty-one feet high between joints.

Voted, Jonathan Bartlett, Samuel Allyn, and Ammi Trumbull, be a committee to employ men to get timber for said building.”

After a trial of two months it was decided that Mr. Potwine should be called as their pastor. The

* The following record was made at the June term of the county court, 1753.

“We, the subscribers, being appointed in November last, a committee to repair to the north society in Windsor, view their circumstances, hear all persons concerned, and affix and ascertain a place, in our opinion, most suitable and commendable whereon to build a meeting-house for divine worship in said society, having reported to said court in January last, the said society having applied to us to review and further consider their case, did, on the 6th day of May, inst., repair to said society and review their circumstances and hear all persons concerned, and having advantage of a new plan of said society which gave a different representation from that which we before used, in reconsideration, have, in the presence of a large number

meeting for that purpose was held on the 22d Oct., 1853, and Joseph Harper was moderator of the meeting.

“*Voted*, To give Sir Thomas Potwine a call to settle with us in the work of the ministry.

Voted, To give Sir Thomas Potwine, of Coventry, two thousand pounds in money, old tenor, as it now passes, as a settlement.

Voted, To give Sir Thomas Potwine five hundred pounds for his yearly salary. Equal to grain, wheat at forty shillings per bushel, rye at thirty shillings per bushel, and Indian corn at twenty shillings per bushel, old tenor, and to add to it as our lists rise until it amounts to six hundred pounds old tenor money.

Voted, That Joseph Harper and Mr. David Skinner be a committee to treat with Sir Thomas Potwine about settling with us.

Voted, To alter the shape of the meeting-house, that it should be forty-seven feet in length, thirty-five in breadth, and twenty-one in height between joints.

Voted, That Ebenezer Bliss go to Lieutenant Watson and Daniel Clark, in the name of the society, to purchase of them and take a deed for the same, of one and a half acres of land.”

of the inhabitants of said society, set down a stake in the lot of Lieutenant Samuel Watson, about 36 rods near south from the new dwelling-house of Mr. Daniel Clark in said society, and are now of opinion that the place where we have now set the stake is the most suitable place whereon to build a new house for divine worship for said society, and will accommodate the inhabitants thereof.

NATHANIEL OLCOTT,	} Committee.
ZEBULON WEST,	
STEPHEN CONE,	

June term, 1753.

This was designed for the spot on which the church should be erected and where the stake had been placed.

Our forefathers had doubtless more correct ideas of the true relation in which a pastor and his people stand to each other than many societies of the present day, and the record which now follows ought to be engraven on the hearts of all ecclesiastical societies, and should be a ruling principle in all their agreements for the support of the ministry. The reason which called for the resolution is not given, but the fact of its having been placed upon their records goes far to illustrate their character as men and Christians.

“At a meeting of the north society legally assembled on the first day of February, 1754,

Voted. That if what we have already voted for Sir Thomas Potwine’s salary should be insufficient for his support, that we will add to his salary *as his circumstances call for and our abilities will admit of.*”

In 1758 a new agreement was entered into between the Rev. Mr. Potwine and his people, in which, at his request, the sum to be paid to him annually was to be sixty pounds so long as he should continue their minister. He had also the use of the glebe land, or minister’s lot, and a yearly provision of wood. As this seems to have been an arrangement satisfactory to both parties, we may conclude that the sum, small as it appears to us, was sufficient in that primitive period of our country, for its purpose.

We find, however, much to the credit of the society, when, at a subsequent period, in consequence

of the high price of the necessaries of life during the terrible years when our young nation was in the deadly struggle for her independence—upon an application by Mr. Potwine for assistance, we find the following record :

“27th Dec., 1799. *Voted*, To raise fourteen hundred and forty pounds money to be paid to the Rev. Thomas Potwine, in addition to his stated salary the current year, on account of the high price of the necessaries of life.”

What was the actual value of the amount designated as fourteen hundred and forty pounds is not now easily determined, but as they also raised one hundred and eighty-eight pounds for the purchase of his wood for that year, which had usually cost five pounds, we can suppose it to have amounted to forty pounds—an addition to his regular salary of two-thirds.

There is also an excellent testimony borne for the society by its records in the promptness with which the salary to their minister was paid. Regularly as the year came round his receipt is attested as in full for the amount agreed upon.

The following rules of church discipline were defined for settlement of Mr. Potwine at a meeting of the society on the first April, 1754 :

“*Voted*, To settle Sir Thomas Potwine in the following manner, viz. :

1st. The Word of God is the only infallible rule of church discipline.

2d. That the church will have a manual vote in this house.

3d. That whenever we shall have occasion to

send a messenger, that we will choose him by proxy.

4th. That whenever we shall have occasion for a council, that the church shall choose them.

5th. We do agree to leave the examination of those who desire to join in full communion with the minister.

6th. We do agree that those who have a desire to join in full communion have liberty to make relation of their experience in the church and congregation, upon their admission to the church."

Mr. Potwine, having accepted the terms offered him as a settlement, it was concluded that on the 1st day of May, 1754, he should be solemnly ordained as their pastor.

And the following votes were passed at the meeting held on the 1st April preceding :

Voted, To ordain Sir Thomas Potwine at Lieutenant Samuel Watson's.

Voted, That Captain John Ellsworth proceed for the ministers that shall ordain Sir Thomas Potwine, and the rest of the ministers that shall come to ordination, and the messengers.

Voted, That Caleb Booth, Ezekiel Osborn, Jonathan Bartlett, Samuel Watson, David Skinner, John Gaylord, Ebenezer Bliss, Benjamin Osborn, and Ammi Trumbull, provide for people that come to ordination."

No building had as yet been erected for public worship, but the people, anxious to have the ministration of the ordinances and a servant of God as their leader and teacher, procured the use of a private house for that purpose, and the one most appropriate then on account of its size and capacity for accommodating a number of people was that which

is now in possession of Mr. Joel Prior, situated in Main street. The ordination of Mr. Potwine was celebrated under the roof of a barn then newly erected and never as yet used. Of course none are now living who witnessed that scene, but the account of it the writer has received from an old lady, who very distinctly remembers what her mother told her about it, who was present and with her babe in her arms. The ceremony was performed upon the barn floor. A table answered for a desk, and benches made of rough boards, with a few chairs for the more distinguished ministers, were their seats. Boards were laid across the bays as standing places for the women and older people, while upon the beams above perched the younger and most elastic. This barn is still standing.

It would be gratifying to be able to give some particulars of the ministry of Mr. Potwine, but unfortunately no records have been preserved that can throw light upon it; nothing pertaining to church matters can be known except from tradition. How many were added through his long ministry can only be known now when the last great account shall be made up.

In about one year after his ordination, the house for worship was completed,* and the congregation

* The house of worship was not probably in a finished state when first occupied, for we find on record the following resolutions in reference to it :

“Dec. 18th, 1759, voted that Joseph Allyn, Johnathan Bartlett and Ammi Trumbull, be a committee for finishing the lower part of the meeting-house.

joyfully assembled together for the purpose of consecrating it as a holy place where they could meet to sing the praises of Jehovah, to bow together in prayer before him, and to sit beneath the droppings of the sanctuary, and listen to the teachings of His servant from the holy scriptures.

It was erected as nearly at the center of the parish as could be agreed upon, although in the opinion of many, who lived on what was called the river road, "too far in the woods." The site chosen was the one occupied by the present place of worship. The building was after the fashion of many of that day, where the society was not large or wealthy. It was a plain, oblong building, of small size, as the dimensions already given testify, and without any steeple or ornament. A door opened from the east and south, and with its galleries could probably accommodate from two to three hundred persons. Not long after the erection of the church a small building was put up near the present site of the

"*Voted*, That the lower part of the meeting-house be finished with pews."

Again, at a meeting held 21st Dec., 1767, Deacon Lampson Wells being chosen moderator, and James Harper, John Thompson, and Lemuel Stoughton, society's committee—

"*Voted*, To raise twelve pounds to glaze the meeting-house, to be paid in grain, viz: wheat at four shillings, rye at three shillings, and Indian corn at two shillings per bushel; and the society's committee to take charge of the glazing."

Again, at a meeting held 11th Dec., 1769—

"*Voted*, To raise eighty pounds to be expended in finishing the meeting-house, to be paid in grain, wheat at four shillings, rye at three shillings, and Indian corn at two shillings per bushel; and Lemuel Stoughton, Johnathan Bartlett, and Simcon Wolcott, to be a committee to lay out the money and see to the work."

dwelling-house of Samuel W. Bartlett, Esq., for the accommodation of those who lived too far from the place of worship to be able to return to their homes during the interruption of public worship at noon, where they could take refreshment such as they had brought with them, or, if the winter season, have the benefit of a fire, and replenish their foot-stoves for the afternoon service, a warm meeting-house being in those days an interdicted luxury. This building also answered a very useful purpose for those females who might have no convenience for riding to church, and were of necessity often compelled to encounter sand and dust if the season was dry, or snow and mud at other times—a change of the nether garments was necessary, and here it could be effected.

Going to church was in those days a matter of course. None staid at home but the very aged and the sick ; and they went in that way which happened to be most convenient, for the most part on horse-back.* The husband and the wife, the brother and sister, the lover and his lass, each pair on the same horse, and often a little one in the arms of the mother or father. One hundred horses have been counted thus passing in line along one of the most

* Some of the roads were inconvenient even for that mode of conveyance. At the top and bottom of the long hill which ascends from Mr. Osborn's mill to what is now called Prospect street, horse-blocks were erected at which the riders could dismount and mount—the hill was so steep and rugged they were obliged to lead their horses going up or down ; and some persons now living remember well seeing these blocks.

frequented roads, of those who had been attending the house of God.

Weather did not then determine the numbers who should be in their seats in the Lord's house. The soaking rain and the driving storm of snow were matters of little account with the hardy ancestors of this settlement, the men who with their own sturdy arms had made a clearing for their families amid the forest, and the women who with their own hands wove the garments in which their husbands and themselves were clad, were not the persons to look either to the heavens above or the earth beneath to ascertain whether it would do to "venture out to-day." Moreover, going to church was considered an indispensable duty, none turned their backs upon the house of God, and it was no uncommon thing for neighbors to question each other if for one or two Sabbaths any were absent from their place. Alas! that the good habit should ever have been laid aside.

With this practice continued, as the parish increased in numbers, we can readily understand how at the end of fifty years the house which had accommodated the fathers became too small for their descendants. The seats could not contain the congregation, and the stairs which led into the galleries, as well as the outer steps at the doors, were often filled with those who could find no other resting-place.

Whether the spiritual condition of the people may be judged by this crowding to the house of God, can not now be so clearly ascertained as we could

wish. That there was a good degree of vital religion we may hope. Prayer-meetings were regularly kept up in different parts of the parish, and in these exercises the hands of the pastor were greatly strengthened by the energy and devotion of his venerable father who had removed to this town. He went from house to house and held meetings that were well attended, and was constant in his labors both in regular attendance through all weathers and in direct conversation with individuals. And so much was he esteemed for these labors of love, that the people of their own accord erected for him a small house in the center street of the parish, that he might have a permanent home among them.

The first notice we have of any necessity for a new meeting-house is from the record of a meeting held the 19th day of Dec., 1796. The society was called together "for the purpose that the inhabitants of said society may show their minds respecting the necessity of building a new meeting-house, and to do any business lawful and proper to be done relating to the building of said house."

But two votes were passed at this meeting; one appointing James Chamberlin moderator, and the other to adjourn the meeting to the first Monday of March following, at 10 o'clock in the forenoon.

At the meeting held in March, the question was put by the moderator—

"Will you do anything respecting the building a new meeting-house in this society?"

The society answered in the negative."

Five years elapsed before any move was again made in reference to erecting a new house or repairing and enlarging the old one. On the 21st day of April, 1801, a meeting was held of the second society in East Windsor, "legally holden at the meeting-house in said society.

Voted, Captain Hezekiah Bissell, moderator.

Voted, To build an addition to the meeting-house in said society of about 21 feet in length, and the same height and breadth with the body of said house, on the north part of said house; to build a new roof facing the opposite way from what the old one now stands; to move the pulpit to a proper place; to fill the new part with pews, excepting proper alleys; to move any pews that it shall be necessary to move; to plaster all parts of said house that shall be necessary; to new cover the outside of said house and paint it; to underpin the said house decently with three tier of stone, including many of the old underpinning stone as can be used; and to procure suitable step-stones; all to be done within twenty months from this date.

Voted, That Messrs. John Morton, Thomas Potwine, Jr., and Stoddard Ellsworth, be a committee to carry the above vote into execution.

Voted, To raise four cents on the dollar on the list of 1800, to enable said committee to carry into execution the above described building."

Nothing had been done towards the accomplishment of the resolutions passed at the meeting in April, when the society again met in October of the same year, except collecting materials for the work; nor is there a record of any motion having been made to rescind or alter the votes which had been

passed ; nor is any mention made in reference to the matter, except the following vote :

“ *Voted*, That the inhabitants of this society or any individuals be permitted to build a cupola or steeple to the meeting-house in this society, provided it be done entirely by subscription, and provided no tax be laid to defray the expense of the same.”

A difference of opinion is, however, known to have arisen, and perhaps a little too much pertinacity was manifested on each side ; the breach became seriously wider and wider, and the members on either side of the question were determined to stand by their expressed opinion. At the close of one of their meetings in which many hard words had been sent back and forth, and in which it had been decided by a majority of voters that an addition should be made to their present house of worship, it was very evident that the minority felt sorely grieved, and one of them was heard to express the opinion “that the addition would never be made.” Whether it was spoken under prophetic inspiration or otherwise is of little consequence now.

In the edge of evening of that same day, 5th Oct., 1801, the families living in the vicinity of the meeting-house were aroused by the cry of fire ! and to their dismay soon found that the sacred building which had been the subject of so much contention, and the innocent cause of much asperity of feeling, was involved in flames. The fire had originated upon the west end of the house, and when first discovered it is said might soon have been extinguished ; but the efficient help at the right time

was wanting, and the dry material soon fed the flame beyond the power of any means within reach to extinguish it, and in a few hours a heap of ashes and charred timbers alone remained of the place where for half a century the inhabitants of the second parish of East Windsor had worshiped. To some, doubtless, it was rather an agreeable sight than otherwise ; there could now be no patching or adding to be done ; a new house must be had to worship in, or none at all ; but to very many it brought dismay and sorrow of heart. The old building had been their "first love." It was associated with the memory of departed ones. It was their holy house. Sabbath after Sabbath they had gathered there from their earliest days ; there they had sung the praises of Jehovah, had bowed in solemn prayer, had listened to words of exhortation, and there perhaps had received the first breath of spiritual life. No other place could be to them what that had been, and as the unsparing flames wrapped in their furious embrace the sacred building, and sent their lurid glare far up on the overhanging clouds and on the distant hill-tops, the tears of heartfelt sorrow broke forth, and lamentations were heard in many a household. It seemed to them like the triumphing of the wicked ; like the tread of the demon of evil upon their sacred Zion.

But perhaps to no one was the intelligence "that the church was on fire" so heart-rending as to him who had administered at that sanctuary for the last fifty years. Mr. Potwine had now become an old man. He had reached the farther shore of time,

and the mists from eternity's vast ocean were beginning to gather around him. Advanced in life and weakened by disease, he was in no condition to bear such a trial. To him, above all others, that old edifice was precious. It had been the place of his life's labor; the post where his master had stationed him in the days of his early manhood, and in which he had been kept to his old age; it was associated with all the memories so dear to a true pastor of the flock of Christ. He had there proclaimed a Saviour's dying love; administered the elements commemorative of that Saviour's atoning sacrifice; witnessed the power of the truth upon those who listened to his message from the heights of Zion. It was the one spot to which for fifty years his mind turned with deep interest, and with which were connected his duty here and his crown hereafter. He is said to have lost his usual elasticity of mind, his spirits drooped, and his bodily infirmities increased in power, until the hour came which closed his trials and his stewardship.

Now that time has worn away the prejudices of those opposed to the erection of a new building, and in favor of enlarging the old one, those of them who are now alive doubtless believe that it has resulted in good. And in what way could an old church be so properly disposed of as to be burned to ashes and mingled again with the dust? Better far thus to be removed when no longer appropriate for that use to which it had been consecrated, than to have its pews converted into barn-yard fences, and its pulpit and sounding-board into hen-coops.

A period of darkness now ensued. The minds of many in the society were sadly embittered. The daring and wanton act which had been perpetrated by some rude hand could not be forgotten. More than one individual was suspected and openly charged with the crime, and at length a prosecution was commenced against several who had been members of the society. They of course denied the charge; and those connected with them by friendship or family ties, were greatly aroused and violently embittered against the society, and withdrew their names from its list of members. It was a time of contention and consequent darkness. Some now living can no doubt recall the scene as one of severe trial to the lover of Zion; as a time when Satan seemed to have gained the ascendancy, and was about to root up the good seed which had been sown here by the preaching of the Word, and the prayers and tears of God's people.

The trial in the courts lasted for some time, but the result of it is now of little consequence. Most, if not all, of those concerned in either side, have gone before a higher tribunal, and the troubled waters have long since subsided; we would not raise a ripple on their calm surface.

Whatever division of feeling existed within the society, there seems to have been a decision of purpose with a large majority in regard to the erection of a new place of worship. At the regular meeting of the society in the following April, Captain Hezekiah Bissell being chosen moderator, it was

“*Voted*, To build a meeting-house in this society,

at a place where the Honorable General Assembly or County Court shall affix—by a majority of the whole except two—and that Caleb Booth, Esq., be agent in behalf of this society to proffer a memorial praying said Assembly or Court, as occasion may require, to appoint, order, and affix the place whereon said meeting-house shall be built, and also to apply to said Assembly for their resolve appropriating the materials and money provided for repairing the old meeting-house, lately burnt in this society, to the purpose of building a new one.

Voted, To raise five mills on the dollar on the list of 1801, for the purpose of defraying the expenses.”

The expense referred to was more particularly intended for carrying on the law-suit ordered to be commenced against those suspected of having fired the old meeting-house.

Also,

“*Voted*, That John Stoughton, Jr., be collector to collect the said tax.”

On the 26th day of May, 1802, a meeting was held “for the purpose of taking into consideration the doing of the Honorable General Assembly committee in affixing the place whereon to build a meeting-house in this society, and for acting thereon.”

“*Voted*, Captain Hezekiah Bissell, moderator.

Voted, That provided said Assembly shall ratify the doings of said committee, we will build a meeting-house on said place.

Ninety-one in the affirmative and twenty-three in the negative.”

Voted, To adjourn this meeting to the 31st day of May, instant, at 2 o'clock, P. M.”

On the 31st May, accordingly, the society again assembled ; Captain Hezekiah Bissell moderator.

“ *Voted*, To raise two cents on the dollar on the list of 1801, towards defraying the expense of building the new meeting-house, when the General Assembly have affixed the place, in addition to the four cent tax already voted and appropriated to the building of said house, by said Assembly, payable on the first day of October, 1802.

Voted, Messrs. John Morton, Thomas Potwine, Jr., and Job Ellsworth, be a committee to carry the building of said meeting-house into effect.

Voted, To build said meeting-house of the following dimensions : fifty-six feet in length and forty-seven feet in breadth, and a proportionable height, to be determined by the committee appointed to build said house ; and to erect the frame, and cover the outside, and lay the lower floor, by the first day of October, 1802, or as soon as may be.

Voted, That John Watson, Jr., be the collector to collect the four cent tax voted 21st April, 1801.

Voted, That Joseph Lord be collector to collect the two cent tax voted this day.”

The committee chosen by the society seems to have possessed a very commendable degree of energy in carrying out their resolutions, for in one month from the date of their last meeting the house was raised, and we suppose in some state of forwardness, so much so that at a meeting legally warned and held on the 2d of July, 1802, they felt it necessary to pass a vote and take measures for protection against any evil disposed persons who might attempt to injure it. The following resolution speaks for itself :

“ *Voted*, That Samuel Styles, Jeremiah Lord, and John Felshaw, be agents in behalf of this

society, and they are hereby authorized and appointed to take care of the new meeting-house, lately erected in this society, and to commence a prosecution or prosecutions against any person or persons who shall attempt or commit any trespass on said meeting-house, in any wise injuring the same, and to make presentment to proper authority for any breaches of law or for any threats that have or that shall be uttered respecting said house, and prosecute the same to final judgment and execution."

The last vote for raising the yearly salary of Rev. Mr. Potwine, was passed by the society at their regular meeting in October, 1802. Caleb Booth, Esq., was chosen moderator, Ebenezer Watson, society's clerk, and Caleb Booth, Hezekiah Bissell, and Noah Allen, society committee.

"*Voted*, To raise two hundred dollars for the Rev. Thomas Potwine's salary for the current year.

Voted, To raise sixteen pounds, sixteen shillings, to get the Rev. Thomas Potwine's wood for the year ensuing, to be paid to the following named persons, in proportion as they have undertaken to get said wood :

To Daniel Osborn,	4	cords	at	8	shillings.
" Hezekiah Wells,	4	"		8	"
" Daniel Chapin,	4	"		8	"
" Hezekiah Bissell,	8	"		8	"
" Johnathan Clark,	2	"		8	"
" Henry Wolcott,	2	"		8	"
" Paul Hamilton,	2	"		8	"
" David Bancroft,	2	"		8	"
" Alexander Vining,	6	"		8	"
" Joseph Button,	2	"		8	"
" Caleb Booth,	4	"		8	"
" Johnathan Button,	2	"		8	"

42 cords."

This method of supplying the wood for Mr. Potwine had been adopted first at a meeting of the society in November, 1794, at which time an inspector of the wood thus to be provided, was appointed.

Soon after this meeting in October, 1802, the society was left destitute of a pastor by the death of the Rev. Mr. Potwine.* They did not however

* Mr. Potwine died in November, 1802, about one year after the burning of the meeting-house. The following record of his last hours of life was made at the time when the scene occurred :

“For more than ten days preceding his death, Mr. Potwine was exercised with great bodily distress, but patient and resigned to the hand of God. So great was his weakness that he was unable to converse in that length of time ; but while the lamp of life was glimmering in the socket, and every moment expected to be his last, on the morning of the Lord’s day, which was the day before his death, to the surprise of his mourning family and many people who called in to take a last and affectionate farewell of their beloved pastor, on their way to the place of public worship, at that moment he was favored with a short revival, his departing spirit recalled, and with an audible voice he asked them to unite with him in prayer ; and in the following words poured forth the desires of his heart.

“Almighty God and Heavenly Father ! be pleased to be with us on this Thy holy day, to keep us from sin and all evil, and guide us in duty. Will God be with me, Thy servant, who is soon to be laid in the consuming grave. Merciful God ! be with me in my dying moments, to uphold and support me. Put underneath me Thine everlasting arms of mercy ; and support me by Thy free, rich grace ; and receive my departing spirit to Thy blissful presence. Will God be with my dear and mourning wife in her great trials, and support her by Thy Holy Spirit. Will God sanctify my death to my dear children, for their spiritual and everlasting good. And may my death be sanctified to my beloved church and people when I am laid in the dust. Unite them in one heart and one mind to serve the living and true God. Preserve them from Will worship ; and may they in truth and sincerity love and serve Thee. May they be united in harmony and peace. Bless the whole Israel of God ; and have compassion on the immortal souls Thou hast made ; through the merits of Thy dear Son, our Lord and Saviour, and to Him, with the Father and Eternal Spirit, be ascribed everlasting praises. Amen.”

The last words which Mr. Potwine was heard to utter, were,

“Christ is my all and in all.”

relax in any of their efforts to finish their meeting-house, already erected, or to provide for themselves and families the stated preaching of the gospel ; and it is highly gratifying to perceive how promptly and systematically they went on amidst the difficulties with which they were surrounded. They had now no spiritual leader. Many who had been members of the society either withdrew their aid or united in opposition ; but the business of the society went steadily on.

A meeting was legally warned, and held on the 10th day of January, 1803. Captain Hezekiah Bissell was chosen moderator ; when it was

“ *Voted*, That Caleb Booth be and he is hereby appointed agent for this society to apply to the association for advice and assistance in procuring a candidate to preach the gospel to them on probation.

“ *Voted*, To raise two cents on the dollar, on the list of 1802, for the purpose of paying the expenses on the meeting-house, already arisen, and likewise to build a pulpit.”

In March following, a meeting was held by adjournment from that held 10th of January, which was again adjourned to the third Monday of March ; and on the third Monday the society again assembled, but the only resolution passed was the following :

“ *Voted*, To dissolve this meeting.”

And the Rev. Mr. McClure, the pastor of the south church in East Windsor, chose them as the text from which he preached his funeral sermon, November 17th, 1802.

Colossians iii. 2.—“ Christ is all and in all.”

That there was some difficulty, appears evident from these frequent meetings, without any action. There was, however, a majority of determined friends to religion and good order, for on the twenty-eighth day of March, instant, another meeting was legally warned, and held, at which considerable business was transacted.

“ *Voted*, Captain Hezekiah Bissell, moderator.

Voted, Assael Stiles, clerk.

Voted, Asael Stiles, Treasurer.

Voted, To finish off the new meeting-house in this society *complete* by the first day of December next; the stairs in the steeple to be included in finishing said house.

Voted, To raise six cents on the dollar, on the list of Aug. 20, 1802, to defray the expense of the same, to be paid at three several payments, viz.: $\frac{1}{3}$ first of Oct., 1803; $\frac{1}{3}$ first of October, 1804; $\frac{1}{3}$ first of October, 1805; and that the rate-bills be immediately made out, that any persons so disposed may pay their proportions at once.

Voted, That John Morton, Job Ellsworth, and Thomas Potwine, be the committee to finish said house.

Voted, That Joshua Allen be a collector to collect said tax.”

The above meeting was adjourned to the 6th day of June following, when the following vote was passed:

“ *Voted*, To raise five mills on the dollar, on the list of 1803, to defray the expense of hiring a clergyman to supply the pulpit in this society.

Voted, Mr. Joshua Allen collector to collect the above tax.”

Mr. Booth had been successful in procuring a can-

didate, the Rev. Shubael Bartlett; and the above tax was laid for the purpose of paying him for his services.

After preaching some months as a candidate, Mr. Bartlett received a call from the society to settle as their Pastor.

The preliminary meeting for that purpose was held on the 28th day of November, 1803; Captain Hezekiah Bissell, moderator. The vote was passed to call Mr. Bartlett by a large majority, eighty-four voting in the affirmative, and twelve in the negative. The terms of settlement were

Five hundred dollars to be paid him as a settlement, and a yearly salary of four hundred and fifty dollars, so long as he should be able to supply the pulpit, and if disabled from preaching, one-half the salary to be deducted. He was also to have the use of the minister lot.

These terms were accepted by Mr. Bartlett in a communication which he made to the society, dated Hartford, 12th January, 1804, and which is now on record—the substance of which is as follows:

He accepts the Cambridge platform in matters of church discipline, and especially as expressed in the following rules:

1st. The Word of God is the only infallible and unerring rule of church discipline.

2d. The church shall have a manual vote in the church.

3d. That whenever the church shall have occasion to send a messenger, they shall choose him by ballot.

4th. That whenever there shall be occasion for a council, the church shall choose them—except it be an occasion when business is to be transacted between the minister and the people, in which case the council shall be chosen mutually by the minister and by the church.

5th. The church agrees to leave the examination of those who have a desire to join, with the church, in full communion, as to their qualifications with the minister.

6th. That those who have a desire to join in full communion, have liberty to make a relation of their experience, in the church and congregation, upon their admission into the church.

Under these principles of discipline the church and Mr. Bartlett bound themselves—which agreement being laid before the society at an adjourned meeting held the 9th day of January, 1804, it was

“*Voted*, That the constitution and covenant into which the church have entered with Mr. Bartlett respecting church government and discipline, be recorded at large.

Voted, That it is the will of this society, that Mr. Shubael Bartlett should be ordained in this society, to the work of the Gospel ministry, on the 15th day of February, 1804.

Voted, That Caleb Booth, Hezekiah Bissell, and Noah Allen, be a committee to make the necessary provision for the Reverend clergymen who shall be invited as counselors, and to attend the Reverend gentlemen in council in behalf of this society.”

Thus under the kind care of Providence was the

society carried through all the trying scenes attending the wanton destruction of their old meeting-house—the loss by death of their old minister—and the erection of a new, larger, and more perfect building, and the settlement, by almost unanimous vote, of a new pastor in the prime of life, and well recommended by the churches for ability, piety, and prudence.

The last tax raised for the completion of the meeting-house, was voted at an adjourned meeting held on the 10th day of December, 1804—Captain Hezekiah Bissell being moderator.

“*Voted*, To raise two cents five mills on the dollar, on the list of 1804, to enable the committee to complete the meeting-house, to be paid on the 1st day of May, 1805.

Voted, Phinehas Blodgett collector, to collect the above tax.”

In 1841 the question began to be agitated, what should be done to make our meeting-house more decent as a place of worship? It had never been whitewashed or painted within since its erection. It had become not only unsightly in appearance, but really filthy. The square pews along the wall of the galleries, which had been assigned to the younger portion of the congregation—a very unhappy device—had attracted more and more the notice of those who had the respect to the proprieties of worship, in consequence of the facility afforded the young and thoughtless in conduct unbecoming the house of God, disturbing the serious minded, and effectually hindering whatever good they themselves might be in

the way of receiving. The square pews below were also not so convenient nor agreeable as they had been when square pews were fashionable. The seats were too narrow and the sides too high, and as cleaning the house and painting it would not remedy this evil nor some others which began to be more apparent as the subject was examined, it was seriously agitated at last to make a thorough alteration or to build anew.

On the 28th of October, 1841, at a meeting of the society called for the purpose of considering the subject, it was unanimously resolved that a committee be appointed to make thorough examination of churches in the vicinity which had been remodeled within a few years; to recommend some plan for action; and to ascertain at what cost such change as they should present, might be accomplished. This committee consisted of Chester Belknap, Esq., John W. Stoughton, Esq., and Azel S. Roe.

On the 13th of December, 1841, this committee made a report in accordance with their judgment, and presented a draft of the alteration proposed to be made, with an estimate of the expense. Whereupon it was voted that leave be given to Daniel Chapin, Esq., John W. Stoughton, Esq., and Mr. Stephen Potwine, in conjunction with the society's regular committee, to make such alteration according to the plan proposed, provided it could be done without any expense to the society.

Of course the vote thus passed had in view to make the proposed alteration by subscription, as some members were not in favor of any change; and

did not like to be taxed for an object they did not approve. Two thousand dollars were required to do the work. At once a paper was handed for subscription, and in a day or so about one thousand dollars was gained, and after great exertions it at length arose to twelve hundred dollars; when the hopes of the most sanguine friends of the measure began to flag. There seemed to be insuperable difficulties in the way. Many were ready to give something if it was to be accomplished; but they felt no favor to it, and would not aid unless it became very evident that the thing would succeed. At length an ardent friend to the measure proposed to double his subscription, which already amounted to one hundred dollars—others joined with him and offered to increase theirs—thus three-fourths of the sum was ensured, and those who did not wish to enjoy a benefit which they had no hand in providing, came forward, and the amount was soon completed.

The accomplishment of the proposed plan resulted, we believe, in very general satisfaction. It afforded a neat and convenient place for worship, and also a commodious room for the Sabbath school, and prevented the necessity of polluting our sanctuary by such meetings as are not connected with the worship of God.

The new room was consecrated by the venerable Pastor, Rev. Mr. Bartlett, by a solemn act of worship, in which all the congregation arose, and by his and their act, dedicated it to the service of Jehovah, to be a temple purely for prayer and praise and holy teaching.

BELL AND CLOCK.

The bell and clock were presented to the society as a donation, and the following is the first notice of them on record :

“ At a meeting of the second ecclesiastical society, legally warned, and held on the second day of October, 1809 :

Voted, Caleb Booth, Esq., moderator. Asahel Stiles, society clerk. Captain Noah Allen, Deacon Daniel Porter, and Lieutenant John Morton, society committee.

Voted, That whereas sundry individuals belonging to the second ecclesiastical society in East Windsor, have provided, by free donation, a bell and also a clock, for the use and benefit of said society, and have freely presented the same by their committees ; therefore,

Resolved, That this society cordially and gratefully accept the donation and return them their sincere thanks for the same, and also to the respective committees for their trouble and attention to this business.”

The bell and clock were no doubt put into their respective places immediately, for we find provision made for ringing the bell and taking care of the clock, at this same meeting, in the following vote :

“ *Voted*, To raise twenty-two dollars, to be paid to Mr. Thomas Tarbox for ringing the bell and taking care of the clock.”

The regulations for ringing the bell were not made until 1812. At a meeting held in October of that year, it was

“ *Voted*, That the following shall be the regulations for ringing the bell :

The bell shall be rung at 12 o'clock in the day,

and nine at night, five minutes each time. After ringing the bell at nine at night, to toll the day of the month.

It shall ring every Sabbath morning at half past nine o'clock, fifteen minutes. It shall ring at meeting time five minutes, and then toll until the minister comes and enters the desk.

In like manner before a lecture.

It shall ring for a death five minutes; for a male above ten years old, it shall strike three times three strokes; for a female over ten years of age, it shall strike three times two strokes; and for a child under ten years of age, three strokes; and then it shall strike the age of the person deceased; and then it shall be tolled fifteen minutes. It shall be tolled at a funeral when requested.

It is not to be tolled for a death after the sun is down."

We find no mention made of stoves for warming the meeting-house until 1825. At a meeting held in October of that year, Mr. Chester Belknap being moderator, it was

"*Voted*, To give liberty to the inhabitants of the second society in East Windsor, to put a stove or stoves into the meeting-house, provided they shall be the property of the society so long as the society shall suffer them to remain in said house."

Nothing, however, was done in accomplishing what now seems such an absolute necessity for comfort in the house of worship, until another year had passed.

A meeting was held on the 25th day of December, 1826, which was adjourned to the 2d day of January, 1827, when Timothy Ellsworth, Esq., being chosen moderator, it was

“ *Voted*, To raise three-fourths of a cent on a dollar, to defray the expenses of putting up stoves and pipes into the meeting-house—to provide fuel for the same, and a man to attend to the stoves.”

SEATING THE MEETING-HOUSE.

The first notice in regard to pews is recorded at a meeting of the society in December, 1759, when a committee was appointed to finish the meeting-house with pews. Whether the committee completed the work, is doubtful, for no mention is made of their doings, nor was any money voted for that purpose. In 1769, eighty pounds was raised for the purpose of finishing the meeting-house, and Ensign Lemuel Stoughton, Captain Jonathan Bartlett, and Simeon Wolcott, were appointed committee to carry the vote into effect. The next year, 10th day of December, 1770, is the first notice we have of seating the meeting-house, so that in all probability the pews were not completed until that period.

The persons selected for that purpose were James Harper, Simeon Wolcott, John Thompson, Jr., Ensign Lemuel Stoughton, and John Prior; and the meeting was adjourned to the first Monday in February following, for the express purpose of hearing their report. The report was accepted.

In December, 1785, a committee was again appointed for the same purpose; and at an adjourned meeting held on the second Monday of January following, the report of that committee was heard and accepted. The persons appointed for that purpose

were Captain Hezekiah Bissell, Major Lemuel Stoughton, Captain Caleb Booth, Joseph Allen, Esq., and Ebenezer Watson, Jr.

In December, 1790, it was

“*Voted*, That the committee that seated the meeting-house the last time, be a committee to seat those persons who have come into the society since the meeting-house was last seated.”

In January, 1794, a committee was again appointed to seat the house, and on the 1st April following their report was accepted.

The last order for seating the old house was made at a regular society meeting held on the 6th day of October, 1800.

Samuel Stiles, Samuel Bartlett, Thomas Potwine, Jr., Benjamin Loomis, James Chamberlaine, Stodant Ellsworth and John Pasco were the committee appointed for that purpose. The meeting was adjourned to the first Monday of February following, to hear their report.

At that adjourned meeting the following question was put to the society by the moderator, Capt. Hezekiah Bissell :

“Do you accept the doings of your committee in seating the meeting-house ?”

“*Voted* in the affirmative.”

After the erection of the new meeting-house, in 1802, nothing was done in reference to seating the house for twenty-four years. When the congregation took possession of the new pews they probably seated themselves according to some principle which had been established during their occupancy of the

old house. It must, at least, have been an arrangement satisfactory to the larger part of the society, or it would not have been continued so long without some attempt to alter it. The first notice of any movement on the subject is recorded at a meeting of the society held the 2nd of October, 1826.

At that meeting Timothy Ellsworth, Esq. was chosen moderator, and Capt. Simeon Barber, Lieut. Eli Morton and Daniel Chapin, society's committee.

“ *Voted*, That the society's committee be directed to embrace in their warning at the next annual meeting, to see if the society will lease the pews in the meeting-house in this society for one year—or whether they will do anything relating to selling the pews or seating the meeting-house.”

The society, however, seems to have been greatly divided in opinion on that subject, as well as others, and after several adjourned meetings the matter was finally dropped until 1832, when at the regular meeting, held on the 7th of October, of that year, Jonathan Bartlett, Esq., being moderator, Chester Belknap, Esq., clerk and treasurer—Simeon Barber, John Bissell, Esq., 2nd, and Moses Osborn, society committee.”

The following resolution was passed :

“ *Voted*, To lease the pews for one year to raise money to defray the expenses of the society the current year and to discharge the debts now due from the society.

Voted, That Messrs. Moses Osborn, John Bissell, Esq., Ira Wells, Samuel Bartlett, Esq., and Simeon Barber, be a committee for the above purpose.”

This committee made report at an adjourned meeting held in November, which was accepted, and the sale of the pews accordingly made—and this method of seating the meeting-house has been since usually adopted with slight variations.

SINGING.

Attention to singing, as a part of the worship of the sanctuary, has always been held among this people as of great importance, and very early in the history of the society we find the subject alluded to and provision made for its maintenance.

At a meeting of the society in December, 1758, among other resolutions for the good of the society, we find the following :

“ *Voted*, To raise eight pounds to hire Mr. Beal or Mr. Wilson to teach us to sing.”

What method these gentlemen adopted in their term of instruction we can not now say, but it appears some years afterwards, the society thought it necessary to pass a resolution which would seem to indicate that the service had been performed pretty much “ *ad libitum*.”

At a meeting of the society in April, 1771, it was

“ *Voted*, To introduce singing by *rule* in the congregation.”

This resolution it would seem did not meet with approbation, for at a meeting of the society next year it was in effect rescinded, as follows :

“ *Voted*, Not to act upon the article of singing in the congregation.”

There were, doubtless, wise men among them, who as soon as they perceived what testy folks singers were, resolved to let them have their own way—either to sing in unison or each one on their own hook, merely insisting upon the following regulation, which should be in force for one year :

“ *Voted*, To sing in the congregation without reading line by line, a part of the time, not exceeding one half, until the next annual meeting of the society.”

At the next annual meeting it was

“ *Voted*, To continue the singing in the congregation as agreed upon at the last meeting.”

No further attempt was made to interfere with the singing until 1794.

At a meeting of the society, held in January of that year, the following resolution was passed :

“ *Voted*, To raise one farthing on the pound on the list of 1793, for the purpose of hiring a singing-master to instruct in the rules and art of singing Psalms, so that singing in Divine worship may be performed *decently and orderly* in this society.”

The peculiar wording of this resolution rather leaves an impression upon the mind that things were not in respect to that department of the exercises just as they should have been. And the society appears now to be in earnest to correct the evil, for at the next annual meeting another farthing on the pound was raised, and Major Caleb Booth empowered to hire a singing-master for the winter.

Again in 1796, a vote was passed to raise one-half penny on the pound for the purpose of hiring a teacher “ to learn the inhabitants of this society the

rules of singing psalms in the congregation," and Daniel Osborn was appointed a committee to carry the resolution into effect.

The last singing school for the benefit of worship in the old church, was in the winter of 1800 and 1801.

At a meeting held 6th October, 1800, it was

Voted, To raise two mills on the dollar, on the list of 1800, for the use of hiring a singing-master the ensuing winter.

Voted, That Capt. Asahel Stiles should procure a singing master."

Since the erection of the last meeting-house, and during the ministry of Mr. Bartlett, singing schools were enjoyed every few years; the pastor himself always attended them, for he not only took great delight in sacred music, but he believed that the meeting together of the younger part of the congregation to engage in this exercise had a happy influence on their minds, and he has often been heard to say that he could date the beginnings of several revivals of religion from the close of the singing-schools. His prayerful watch over them did, no doubt, much to prevent the evils which have come upon other ecclesiastical societies from this source. Long may our choir remember that they have been subjects of most intense interest in the prayers not only of him who has lately been buried from their sight, but doubtless of him also who first proclaimed the gospel in this place.

Nearly a century had elapsed since the formation of the society and the settlement of their first pastor, the Rev. Mr. Potwine. For almost half a cen-

ture he had held his station, until the infirmities of age laid him aside, and the hand of death finally separated him from the people of his charge. His successor, the Rev. Mr. Bartlett, although a young man at his settlement, in 1847, began to feel the infirmities of age, and both himself and those over whom he was placed, became impressed with the fact that an associate in his labors would be conducive to his own comfort, and the welfare of his people. After taking the matter into serious consideration, he placed in the hands of the society's committee the following communication :

“To Messrs. Ira Wells, John Bissell, and A. C. Stiles, the Committee, and Chester Belknap, Clerk and Treasurer of the First Ecclesiastical Society in East Windsor, 26th May, 1847.

“It has been proposed by some of you, and some others, of my pastoral charge, that in consideration of my advanced age, and gradually increasing infirmities by reason of age, there should be sought and settled with me a colleague pastor to aid me in the arduous and multiplied duties of the pastoral office among this people.

“With my sober judgment and my heart I approve of this plan, and hereby express to you, as officers of this society, my free and full consent that this should be done as soon as with proper watchfulness and prayer, and with appropriate labors on the part of all concerned, it may please God in his holy and wise Providence to permit. Praying that all concerned may have all needed help from God in this important matter, and the continued blessing of the great Head of the Church, I am, my beloved brethren and friends,

Your affectionate Pastor,

SHUBAEL BARTLETT.”

This letter was laid before the society at a meeting warned for the purpose 24th August, 1847, when the following resolutions were passed :

“ *Voted*, That the Society deem it expedient to concur in the proposition of our Pastor as communicated in the above letter.

Voted, That a committee of three persons be chosen to act in unison with a committee of the church to carry into effect the above resolution.

Voted, That the present society’s committee act for that purpose—consisting of Ira Wells, John Bissell and A. C. Stiles.”

The two committees of the church and society, selected two of their number, John Bissell, Esq. and John W. Stoughton, Esq., to look out for and select some person as a suitable candidate, and they having invited the Rev. Samuel J. Andrews to preach as such to the people, a decided expression in his favor was almost immediately made, and at a meeting regularly warned for the special purpose, on the 22nd July, 1848—Nelson S. Osborn being chosen chairman, and Fayette W. Blodgett, clerk “pro tem,” the following resolutions were passed :

“ *Voted*, That this society in common with the church as expressed by their vote, do entertain the fullest confidence in the character, talents and qualifications of the Rev. Samuel J. Andrews to fill the place of associate pastor with the Rev. Shubael Bartlett over this church and people.

Voted, That we do hereby concur with the church in a unanimous invitation to Rev. Samuel J. Andrews, to settle with us as an associate pastor

in the ministry with the Rev. Shubael Bartlett, over this church and society.

Voted, That this society, as a compensation for his services, offer to pay Mr. Andrews the sum of seven hundred dollars per annum, in equal sums, at the end of every half year during the time of his settlement with us.

Voted, That the proceedings of this meeting and the action of the committee appointed to carry them into effect, together with the answer of Mr. Andrews, be officially communicated to the Rev. Mr. Bartlett, our pastor, and that they express to him the undiminished feeling and esteem of this society."

The committee thus officially instructed, presented the proposals of the church and society to the Rev. Mr. Andrews, and they had the satisfaction of doing it with the unanimous vote of both the church and society. The following letter was received in reply :

"HOUSATONIC, August 3rd, 1848.

To the Committee of the First Congregational Society in East Windsor :

Gentlemen:—Your letter informing me of the action of your church and society was duly received, and I hereby accept the invitation to become your associate Pastor.

I trust that the great Head of the Church will make this relation, if in his good pleasure it shall be formed, a source of blessing to us individually, of good to his church, and of glory to his name.

I am, truly yours,

SAMUEL J. ANDREWS."

To Messrs. DANIEL CHAPIN, } *Committee*
 JOHN W. STOUGHTON, } *of the*
 CHAUNCEY ELLSWORTH, } *Church.*

And to IRA WELLS, } *Com. of the Society."*
 JOHN BISSELL, }
 A. C. STILES, }

In October following, Mr. Andrews was solemnly ordained and installed to his sacred office, and commenced his peculiar and responsible duties for which by nature, and more especially by the grace of God he was in an eminent degree qualified.

The last act of the society in reference to their old pastor, the Rev. Mr. Bartlett, is recorded at a meeting held in November 1854, as follows :

“ *Whereas,* In the Providence of God our highly esteemed minister, Rev. Shubael Bartlett, has been removed by death, and the society being desirous to make a lasting expression to his memory, therefore, resolved, that as a token of respect to the deceased, to the aged and highly esteemed widow and other members of the family, the sum not exceeding one hundred dollars be appropriated by this society for the erection of a suitable monument to the memory of the deceased.”

SCHOOL SOCIETY.

. Next to the establishment of religious worship in a community, the school-house ranks as most important, and the records of this society show from its commencement a commendable interest in that subject.

The first amount raised by tax for schooling was twenty pounds, while the salary paid to Rev. Mr. Potwine was sixty pounds. This was in 1753, 4, 5,

6, and so on, increasing every few years in amount until 1782, when the same amount was raised for schooling as for the minister's salary. After that year we cannot define the exact amount raised, as a tax was laid of two pence on the pound on all rateable property in the town, and thus thereafter continued until 1795. The subject of schooling was taken charge of with the same care and interest as the support of the ministry. Some resolution connected with the schools was passed at every regular meeting. The whole bounds of the society were separated into districts, and persons living in one district could not have the advantage of the school out of their boundaries although possibly much more convenient, without a vote of the society, as the following extracts from the records will show :

At a meeting of the society held the 11th Dec., 1769,

“ *Voted*, Daniel Osborn shall belong to the south school in the street for three years from and after this date, and that his school-rate shall be set to that school.”

Again, a few years later, it was

“ *Voted*, That Daniel Osborn shall belong to the south district of schooling in the street, one year from date, and his money to be set to that school for said limited time—and that Samuel Osborn, Jr., shall belong to the middle district of schooling east of Scantic, in the woods, and his money spent in said school accordingly.”

The first school-houses appear to have been erected in Main-street, of which there were two, probably erected at nearly the same time. The first regular

districting of the whole parish took place in 1766. A committee consisting of Ebenezer Bliss, David Skinner and Lemuel Stoughton, was appointed for that purpose, and their report is dated 27th Feb., 1766. The substance of it, so far as can be gathered from the instrument on record, is as follows :

“ That there shall be four schools, viz :

1st. On the west side of Scantic River to comprehend all north of the meeting-house, west of said river to a mile and a half from the Great River.

2nd. East of Scantic, to comprehend all east of said river, south of the center line and west of the land called ‘sequestered land.’

3rd. To comprehend all east of Scantic River, north to Enfield.

4th. To comprehend all west of Scantic River, and south of the meeting-house, a mile and a half from the Great River.”

Those who understood the bounds of the parish, will be able to estimate, from these data, the distances which their ancestors when children, had to travel through storms and cold to the places where the rudiments of their education must be obtained ; to some of them, at least, it was a practical illustration of “ knowledge being obtained under difficulties.”

The teachers must also have had their share of patience and industry, and been willing to do much for small pay—for at this period, thirty pounds was all the money raised for the support of schools, and that was paid in grain—wheat 4s, rye 3s, and Indian corn 2s per bushel.

In December, 1770, a committee was appointed

“to view the situation of the two districts of schooling in the street, and if they think proper, that they should be divided and made into three districts.” The persons appointed were all Bissels,—“Mr. Noah Bissell, Lieut. Aaron Bissell, and Mr. David Bissell”—and the meeting was adjourned to the following February.

But at the adjourned meeting the report was not accepted.

In December, 1771, a new district was set off east of Scantie, viz. :

“*Voted*, To make a district of schooling of the south-east corner of the society, extending north of Ketch Brook, to include Simeon Barber and Roger Loomis, and extending west to the east end of the three mile lots, including Jerijah Bissell who lives on the east end of said lots, and to extend east and south to the bounds of the society.”

In February, 1772, a reconsideration took place of the “Bissell Committee,” whose report in reference to a division of the street districts had the year before been rejected.

The vote passed is as follows :

“*Voted*, To establish the doings of Messrs. Noah Bissell, Aaron Bissell, and David Bissell, appointed by the society to view the situation of the two districts of schools in the street.”

The report, however, which they made, it will not be necessary to relate here, for although it was accepted and ordered to be put upon the records of the society, it appears not to have been universally approved, and as their laws when passed do not

seem to have been of the character of the Medes and Persians, they in a very short vote at their next meeting nullified the proceedings, viz. :

“ *Voted*, To make but two districts of schooling in the street.”

As there had been two previous to the appointment of the “ Bissell Committee,” it amounts to the same as deciding to let things remain in *statu quo*—and thus matters remained until 1781—when a Committee was appointed to arrange all the districts as they thought best and report to the society. On the 31st December, 1781, the committee made report, of which we give the opening and the close :

“ To the inhabitants of the third society in East Windsor convened in society meeting.

Gentlemen :—Whereas, at your last society meeting you made choice of the subscribers as a committee to view and consider the circumstances of the school districts and see if increasing the number of the districts will be best and advisable—therefore, having viewed, heard the pleas and arguments, and considered the case, now beg leave to report our opinion on the premises.”

After dividing the parish into six districts—three on the east of Scantic and three on the west—and running the several boundaries, they close as follows :

<p>“ All which is submitted to your better wisdom by your most obedient humble servants,</p>	}	<p>Wishing you the blessing of peace.</p>
<p>AARON BISSELL, AMASA LOOMIS, THOMAS FOSTER,</p>	}	<p><i>Committee.</i>”</p>

The above report was accepted with the following alterations, viz. :

“That Samuel Bartlett be set and belong to the school district north of the highway between Israel Stiles and said Bartlett—and that John Bartlett be set and belong to the south district of schools west of Scantic River in the woods—and that William Bartlett, now living at Scantic Mills, belong to the school district east of Scantic River, as reported.”

At a meeting of the north society, held in December, 1789, a petition was presented from the inhabitants of Warehouse Point to be set off as a distinct school district. The petition was granted and the bounds defined as follows :

“Beginning at the north-west corner bounds of East Windsor, then running south along the line of Connecticut River to the south side of a lot of land lately owned by Timothy Thrall, then east by the south line of said land within forty rods of the Coventry road, then north the same distance from said road to Enfield line, then west to the first-mentioned bounds.”

In December, 1793, at a meeting of the society, it was

“*Voted*, That the south-east district of schooling commonly called Ketch-Mill district be divided, and the Ketch-Brook as it runs through said district be a dividing line of said district.”

The last act which appears upon record of this ecclesiastical society in reference to common schools, is dated 9th day of November, 1795. The usual two pence on the pound was voted for the use of schooling for the coming year, and the usual com-

mittee of twelve persons chosen to collect the money and superintend the schools. Some change, no doubt, took place by act of Legislature which took the management of schools from the society as an ecclesiastical body, for we read no more concerning schools in any of their records.

SOCIETY FUND.

The first mention of any fund for the support of the Gospel ministry in this parish, appears to be a sum left by Capt. Samuel Stiles.

At a meeting of the society on the 4th day of October, 1813, the following resolution was passed :

“ *Voted*, That the society committee be directed to receive the sum of one thousand dollars given to this society by the last will of Capt. Samuel Stiles, deceased, and dispose of the same according to the tenor of said instrument.”

And, year by year, after this, we find the interest of this fund used in part for the payment of the minister's salary—at first as an addition to the regular salary on account of the high price to which the necessaries of life had risen, and thus it was continued until 1820.

The next addition to the fund appears to have been received from the State and is called the State Fund—the record concerning it was made at a society's meeting held the 6th day of October, 1818, as follows :

“ *Voted*, That the State Fund received at Hartford in December last, by the society committee, and

interest amounting to one hundred and seventy-seven dollars, be put at interest and remain as a fund for the support of the Gospel ministry in this society during the pleasure of this society."

At an adjourned meeting held on the 2nd day of January, 1827, we find the first notice of the Bartlett Fund :

" *Voted*, To accept of the donation given by Mr. Samuel Bartlett, of one thousand dollars, to the second society in East Windsor, under its restrictions."

The following extract from the will of Mr. Bartlett, will show the nature of the donation and the restrictions above referred to :

" And wishing to perpetuate a regular Gospel ministry, I will that my executor pay as a donation which I now make to the second ecclesiastical society in East Windsor to which I belong, the sum of one thousand dollars under the following restrictions, viz. : That this donation shall be kept at annual interest until principal and interest shall amount to four thousand dollars, and when the whole sum shall amount to the aforesaid sum of four thousand dollars, the interest arising thereon shall be applied annually towards paying the minister's salary in the society, leaving the principal of four thousand dollars entire with the following conditions being complied with, viz. :

1st. That said society keep and maintain a decent meeting-house in which to perform public worship.

2nd. The said meeting-house to be the sole and entire property of said society.

3rd. That said society shall not at any time be destitute of an ordained minister more than two years, which minister shall be a learned man of true

orthodox principles according to the sense in which our forefathers maintained the same.

4th. They shall not pay any of the interest arising on this donation to hire a minister of different principles,—but if at any future period of time shall neglect or refuse to comply with the above conditions and restrictions, then and in that case said donation shall be forfeited by said society to my executor or his heirs to sue for and recover the said donation to his or their use.”

This fund reached the amount specified in the will of Mr. Bartlett, (four thousand dollars) in 1849, and the income from it has been since that period appropriated for the purpose to which it was consecrated by the devisor.

At an adjourned meeting of the society held 13th of October, 1845, a committee previously appointed for the purpose of making a permanent lease of the parsonage lot, reported as follows :

That they had leased to Mr. Daniel Chapin the “ministry lot of land” for the term of nine hundred and ninety-nine years from April, 1845, for the sum of fourteen hundred and seventy dollars ninety-three cents.

And the society’s committee was instructed to pay the interest on said amount of fourteen hundred and seventy dollars and ninety-three cents to Rev. Shubael Bartlett, annually, on the first day of December in each year, subject to the regulations of settlement of Mr. Bartlett.

At a meeting of the society held in October, 1854, this fund was appropriated as follows :

“*Voted*, That the fund belonging to the first ecclesiastical society in East Windsor, arising from

the sale of the ministry lot (so called) and amounting to fourteen hundred and seventy dollars and ninety-three cents, be applied to liquidate the indebtedness of this society in building their parsonage-house and purchasing land of the same, and that said fund shall not be appropriated for any other purpose whatever."

NAMES OF THE SOCIETY.

East Windsor, when first set off as a town, included South Windsor and Ellington, and the present East Windsor. The present society of East Windsor, from 1752 to 1768, was called the sixth society in Windsor. After the original town of East Windsor was incorporated, A. D. 1768, this society was denominated the third society in East Windsor. A. D. 1786, Ellington was set off as an incorporated town; after which period we have been known as the second society of East Windsor, until A. D. 1846, when a separation having taken place by the incorporation of South Windsor, as a distinct town, we have been distinguished as the first society in East Windsor.

SKETCH

OF THE

Life of Rev. Shubael Bartlett.

WE all have our spheres of usefulness, which, by a wise Providence we are educated to fill; and be it larger or smaller, the area of a kingdom or a parish of five miles square; the sentence of approbation by the great Judge will be not according to the amplitude of the influence, but to the faithful occupancy of the part allotted. The ten talents improved may indeed receive a tenfold recompense, but the possessor of the five if faithful to his trust, will hear the same "Well done good and faithful servant," and receive the same glorious invitation "to enter into the joy of his Lord."

In attempting to sketch the life of one who filled no large place in the public eye, I am relieved from any necessity of embellishment, in an endeavor to present striking deeds in their most effective form, or brilliant speeches with all their powerful accompaniments of time and circumstance. Those who will read these lines consecrated to affection, and for

whom they were written, will want nothing but a plain delineation, a fair and honest portraiture of their old Pastor, to make it acceptable to them, and, if the writer shall succeed in doing this, the object of his effort will be fully accomplished.

The Rev. SHUBAEL BARTLETT, the subject of this memoir, was born at Lebanon, in the State of Connecticut, 2nd of April, 1778.

His father, Mr. John Bartlett, was a deacon in the Congregational church at Lebanon, under the pastoral charge of Rev. Dr. Ely. In a direct line he could trace his ancestry to John Alden, who landed at Plymouth in December, 1620, and the whole line of pedigree runs through those who were professedly pious persons.

Mr. John Bartlett was a man in plain circumstances, working with his own hands at the shoemaker's trade; but training his family in the fear of God, and had the pleasure of beholding his children walking in the ways of righteousness and professing faith in Jesus Christ. In his declining years, having lost his wife, and his children being scattered abroad, he left Lebanon and closed his life at the house of his son, Rev. Shubael Bartlett, at East Windsor.

I find in the diary of Mr. Bartlett this record:

“If ever I was born again, I have reason to hope that it was some time in the springing of the year, A. D. 1794.”

He united with the church in June of the same year, so that he must have made a profession of religion when he was sixteen years of age.

His mind was soon after this turned towards the ministry, and he commenced studies preparatory to entering college under the Rev. Zebulon Ely, and in September, 1796, entered the freshman class at Yale College.

His means for a collegiate course were mainly provided by himself, in part by teaching, together with some perquisites received by him for services in the College. His father could spare but little from his income for such purposes, and in those days there were no benevolent societies to offer assistance to young men in the arduous undertaking of a collegiate course. The rock had to be broken then by resolute and sturdy blows.

From an old friend of his, and a long tried friend of the people of God, I have received this account of him in those days of his youth.

“I have known Mr. Bartlett ever since the year he first came to New Haven; he was quite young, tall and prepossessing in his appearance, and of pleasant polite manners, and remarkably steady and correct in all his deportment. He was then a professor of religion, and it was a very uncommon thing in that day for one so young to be willing to be known as a follower of Christ—but he maintained a consistent walk and had also the respect of his classmates—and it required a great deal of prudence and grace for one situated as he was to avoid giving unnecessary offense by too strict a walk or yielding so far to the views and feelings of the irreligious as to compromise his Christian principles. He was much respected in College as well as by those with whom he associated in the city. And he has ever been the same. I have known him for more than fifty years, and esteem his friendship very highly.”

This testimony is from one who never flattered, and who had every opportunity for judging.

That it was a peculiarly trying time for a professor of religion, may be imagined from the fact that he was the only member of the freshman class who was pious. There was not one professor in the sophomore class; but one in the junior, and but eight or ten in the senior. There was in the College what was called the Moral Society, and the year Mr. Bartlett entered college, he with the other professors of religion were expelled from it, as being too strict in their principles.

The close of the last century may well be termed the period when infidelity triumphed, when pure religion was scoffed at and made to hide her head and weep in secret places.

In the College the sacred ordinances of Christianity were ridiculed, and on one occasion on a Communion Sabbath, some of the students in the dining hall cut the bread in pieces to represent the sacred emblem of Christ's body and impiously offered it to a solitary professor who was dining with them, intending thereby to wound the feelings of the youth just from the table of his Lord.

Nor was the state of things much better in the city. It is believed that between 1796 to 1800, there were in New Haven, exclusive of the College, but three persons under the age of twenty-five years professors of the Christian faith. Religion was cast aside as unfitted for the freedom of youth, and no greater breach of politeness could be committed, than to introduce the subject in the social circle.

Well was it for the best interests of the College, and the church at large, that there was at the head of that institution in that dark and memorable period, a Champion of Christ, distinguished alike as a scholar and a man of devoted piety,—one who could meet the adversary with weapons of his own as well as with the panoply of the gospel.

To his wise and careful management; to his prayers and powerful arguments; to his bold attacks upon the very citadel of infidelity, the corrupted heart; may be attributed, under God, the glorious change which took place in the year 1802, and which converted that hot-bed of Satanic plants into a nursery for the Church.

The name of Dwight must ever have a high place among those great and good men, who in that day of the enemy's power, stood forth mightily for the truth.

Through such a period for the trial of faith and constancy, our pastor in the days of his youth was safely carried; and in the revival which occurred while he was still there, preparing for the ministry, he took a very decided and active part, and enjoyed the unspeakable pleasure of beholding those who had once ridiculed religion, coming to him to ask "what they should do to be saved."

Having finished his collegiate course in the year 1800, he commenced studying for the ministry under Dr. Dwight, and in the course of the year 1802, was licensed to preach the gospel. The following extract from his diary on the occasion of writing his first sermon, will be read with deep interest by those who,

knowing him for many years as a preacher of the gospel, will be able to testify how truly the just thoughts and feelings contained therein were sustained to the very last :

“Sept. 23rd, 1802. I am now writing my first discourse, which (God willing) I shall preach to my fellow-men. God grant that I may feel the worth of precious souls ; that I may feel how important it is to be an ambassador of Christ to my fellow-men. In this exalted calling may I never seek after glory from men. May I seriously and certainly consider that the eye of an all-seeing and infinitely holy God is upon me and that the day is very fast approaching when I shall have to give an account to the Judge of all the earth of the manner in which I have labored in the heritage of God. Let me never attempt to proceed one step in my own strength. Assist me O Lord my God by thy grace, and direct me by thine unerring counsel. May I be sensible that without Thee I can do nothing. But may I firmly trust in Thy grace with a confident assurance that I can do all things which God may require of me through Christ strengthening me. Let thy strength O gracious Redeemer, be made perfect in my weakness.”

This extract will suffice to show the frame of mind that marked his early years, his humility, his trust in God, and his dependence on divine grace alone for the accomplishment of his mission as a minister of Christ, and on the divine blessing alone, for what of earthly good he hoped to enjoy.

Having completed his studies for the ministry in the winter of 1802, he visited Hartford for the purpose of recreation, and then for the first time be-

came acquainted with her who was destined to travel by his side all the rest of his life's journey—who was to be the light of his home—his comforter in sorrow—his wise counselor and the delight of his heart until its earthly emotions should forever cease.

We all know how blessed was that union—what rich fruits resulted from it for his usefulness as a pastor and his comfort as a man.

In January 7th, 1803, Mr. Bartlett received an invitation from the second society in East Windsor, to preach as a candidate, the church being then left destitute by the death of their former pastor, Rev. Thomas Potwine.

Soon after this invitation he came and supplied the pulpit for several months. Towards the close of the year a call was voted by the church and society, and handed to him for acceptance. Mr. Bartlett did not immediately decide, for at the same time other societies were in communication with him in reference to a settlement, and on many accounts preferred more eligible claims for his acceptance.

The second society in East Windsor did not then present the favorable aspect which it now does. It had many of the roughnesses of a new settlement. Much of the land in the parish was covered with forests. The houses of most of the farmers were plain, unfinished buildings; but little attention had been paid to the higher branches of education, and there were many things uncongenial to the taste of one who had for the most of his life mingled with society where the best advantages were enjoyed.

Dr. Dwight had not only been his teacher, but he

had also on many occasions proved himself an interested friend. Mr. Bartlett therefore resolved to lay the case before him. The Dr. knew the parish, and he well knew the character and qualifications of his pupil. He believed that it was a place where he could do much good—where his conciliatory manners, his modest spirit, and his prudent piety, would be of great use in healing discords, inspiring laudable ambition, and refining the exterior of society, as well as improving the heart.

He also gave him some valuable advice in reference to his own personal walk among his people—knowing as he did that parties were in hostile array against each other. He cautioned him against taking sides with either ; not even, if possible, to know anything of the cause of dissension, and to use all means in his power to heal every breach and to enlist in one common effort to build up the society all within the bounds of the parish.

And we have reason to believe that Mr. Bartlett not only acted upon this advice, but that his conduct had the most happy influence upon the people of his charge.

Having accepted the call, on the 15th February, 1804, he was solemnly ordained in the new meeting-house as pastor of the church and people.

He was already married, and with his wife and one child, immediately began preparations for a permanent location, by erecting for himself a dwelling. Mrs. Bartlett's father was not a man of wealth, but he had accumulated some property, and was not a little ambitious that his only child should have a

good "setting out." He had given her the best education that the day afforded, and was proud to know that she was respected and beloved in every circle that she visited. A minister would not have been the choice for a daughter by any father who cared supremely for worldly advantage. But her choice had pleased him, for reasons of more consequence to her happiness, than any amount of worldly wealth or fame; and, therefore, with great pleasure he anticipated doing his best to furnish her abode wherever it might be.

Mrs. Bartlett knew well what were the wishes of her father in reference to the style in which he expected she should be established. And knowing how much he thought of having his only child, the pride of his heart, living with all those conveniences and agreeable things about her to which she had ever been accustomed, and in as good style as any of her companions in the city, it was no small trial to her to make known to him the very different views she had formed on the subject. But one day when he requested her to go with him and make her own choice between two pieces of furniture he had been looking at for her, she complied, of course, and even decided which of the two she preferred. It was as fine an article as was then manufactured, and if all things were to be in accordance with it, her house would certainly be furnished as well as the most fastidious taste could desire.

• On returning home she resolved at once to unfold her own views and wishes.

"How much do you suppose, Father, (she asked

him) it will cost you to furnish my house as you intend doing?"

"Probably —— hundred dollars."

"Would you have any objections, Father, to let me supply myself with just such articles of furniture as will be absolutely necessary to live in a very plain way, and use the rest of the money in building a house, that we may have a home of our own?"

It was a startling proposition, and one which his feelings at first rebelled against. But he soon saw the propriety of it, and fell in with his daughter's wishes. A piece of ground was purchased at East Windsor, not far from the church. It was then covered with woods, and the trees had to be cut down to make room for the dwelling and garden. The frame was raised on the 3rd of July, 1804, and Mr. and Mrs. Bartlett with their babe of ten months old, moved into their new house in the following December.

Thus to be particular about such a matter as the building of a dwelling and the commencement of house-keeping by a newly married pair, may to some appear rather too small a concern to be forced into a biography. But all who have ever enjoyed hospitality beneath that roof, who have known anything of the order, peace, and heavenly quiet there enjoyed, will think differently.

That home was destined to be a place where a Christian family should for fifty years shed its beautiful light,—where parents and children should live in uninterrupted harmony, where the morning and evening sacrifice should send up its incense, and the fire on God's altar there never be allowed to go out

during half a century—and here it may be expected that some especial notice be taken of her who was emphatically the Christian mother and mistress of her husband's home. True she is yet among us and I would not do aught by a personal reference to wound feelings that have ever shrunk from notoriety,—yet she too has reached the shore of that vast ocean on which her long loved partner has just launched,—her life-work too is drawing to its close ; she sits alone in her deserted mansion, and as her life has been devoted to the good of others, it surely can not pain her now to hear what others think of the character she has borne, nor to know that the track she has left through her long life is bright even to its closing days with the graces of the Christian woman.

It needed no little sacrifice of worldly ambition in the hey-day of her youth, to leave the enticing scenes of a city where she was caressed and loved, to take a place where she must labor with her own hands and accommodate herself to straitened means and moderate her wishes to suit the views and feelings of those among whom her husband had chosen to labor ; to leave a home where every wish was gratified, for a station where all her energies must be exerted to please others and those whose habits of life were of necessity dissimilar to those in which she had been educated. But she counted the cost and began her life's service with a cheerful heart.

Mr. Bartlett held his house as he did all his temporal blessings, as a steward for God. He felt that

he had no right to say who should come and who should not come to enjoy its hospitality ; but whomsoever the Lord should send, his duty was to open his heart and his house to him, to bid him welcome in his Master's name, trusting that the great Provider would enable him to sustain the burden. He never courted company, nor made a preference of the rich to the neglect of the poor. In the country, as all know who live there, wanderers are continually calling in—wretched outcasts who by improvidence or misfortune have lost a resting place on earth and have “no certain home.” In general every house is open for them to give them a meal and then let them go on their desolate way. To such as these, peculiar attention was always paid at this Christian dwelling. Mrs. B. would always receive them in her kind and pleasant way, provide for them of the best she had, and then taking her seat by the poor stranger in that peculiar way which she had of drawing out the secrets of those who were in trouble, without injuring their feelings, learn the cause why they were thus thrown upon the world,—and then she would pour in the oil of consolation and endeavor to raise their drooping spirits, and to put hope into their hearts, and many a poor downcast soul has gone away blessing her for kind words, and apparently encouraged to take a new start in life. But oftentimes she would do much more than this. If it was evening when they came, or on the edge of the Sabbath, a bed would be provided for them, and if their clothing was ragged and filthy, as it often was, the stores of cast off

garments would be overhauled, and decent clothes given to them—they would be called in to worship with the family, and invited to the sanctuary, and to enjoy the rest of the Sabbath with them in their quiet home. And this was not done only once or twice; numberless are the instances where the hungry and houseless have thus been comforted, and also the naked clothed. Could all who have thus from this poor Pastor's house been provided for, be gathered together, their number would doubtless astonish even the generous donors themselves.

Some years elapsed before their house was finished according to its original design, and it was not until the summer of 1826 that the back rooms were lathed and plastered. The following extracts from Mr. Bartlett's diary will show how he viewed his home and his habit of looking upon all domestic comforts to be conducive to his usefulness as a minister:

“1826, 3rd June. I have had many little cares the past week in reference to our exertions in endeavoring to finish three of our rooms in the house that have never yet been lathed and plastered,—may a divine blessing attend us in these exertions—may we be enabled to love and serve the Lord more diligently and faithfully in the house which he hath given us in proportion as it is rendered more convenient and comfortable.”

“Friday, 23rd of June. Our men have white-washed all the plastered rooms in the house and painted three rooms. Oh let us not be permitted to do these things to our earthly abode in the pride of our hearts, nor to gratify our *selfish* feelings, but for the honor of God the giver of our house and the

Father of all blessings, realizing the need in which we stand of a house not made with hands eternal in the heavens.”

The character which Mr. Bartlett was enabled through so many years to sustain as a man was that of a consistent Christian. He was remarkable for an evenness of deportment as well through his youth as in his maturer years, and to the very close of his life. He seemed always to realise his accountability to God for all his conduct towards his fellow-men, and for all the motives of that conduct. He not only believed it to be wrong to indulge in harsh censure of his fellows, he felt that it was beneath the Christian's character to indulge even harsh thoughts.

In all his most private concerns he felt that it was his privilege as a child of God, to have the care and counsel of his Heavenly Father, and thus connecting the care and the will of God with his daily interests and his daily duties, he may be said truly to have traveled the path allotted to him with the sensible presence of his Almighty Friend, hallowing every scene and making even its darkest passes radiant with the light that streameth from heaven.

To walk steadily in the strait and narrow path—to bear a pure, unspotted Christian character through a long life, amid the countless temptations which the world presents at every step, is no light matter—few are enabled to do it, and it can only be accomplished by leaning steadily on the arm of Jehovah.

It may therefore be profitable for us as we look at this Christian man, to open the book where he has

left on record the secret thoughts of his heart, that we may learn what were his views of life, what his thoughts of duty to God and man, and what the main-spring of all his conduct.

The following extracts taken from his diary, have been selected as appropriate to display his views and feelings on the great subjects of his duty to God and to man as a Christian and a minister of Jesus Christ :

“ When shall I acquire the divine art of using time, of living to my God, for my fellow-creatures, and for myself ! When shall I possess that firmness of mind which shall enable me to act at all times as if I realised that I am acting for eternity ! When shall I be so firmly and constantly habituated to the paths of virtue and the ways of wisdom, that no art or insinuation of a vain world shall draw me aside from my duty ! ”

“ Few bring back at eve immaculate, the manners of the morn. Something we thought is blotted, we resolved, is shaken, we renounced, returns again.”—DR. YOUNG.

“ Thus we have to lament at the close of every day our frailty, our wont of perseverance in the execution of our resolutions. When will the time come when I shall in every respect do my duty and have no cause to repent of my folly ! ”

“ Another day is numbered with my past hours ! Shall I wish to recall it, that I may have an opportunity to spend it again, hoping that I shall improve it to better advantage ! My frailty forbids the wish. Is not such a wish like the promises of those who when lying, as they supposed, upon a bed of death, have solemnly engaged that should they ever be restored to health they will live more devoted to God than they hitherto have done, that they will make the salvation of their souls the only important busi-

ness of their spared lives, and yet when recovered from their sickness have been more thoughtless than ever."

"Such is the frailty and wretchedness of man. But blessed be God he can give strength to the weak, and enable them to overcome a vain and delusive world and the great adversary of man. None need despond who with all humility place their whole dependence on his almighty grace."

— "Another week is added to the past weeks of my life. What a diary does my conscience now witness for this portion of my time? Might I have done more good than I have done? Do I wish to spend every week of my life in the same manner? Did I rise in the morning in such season as I ought? Did I spend the mornings in such a manner as I ought? Were my reflections in the evening such as were proper and effectual? How did I behave to those who injured me? Did I remember the great and important duty of forgiving injuries?"

May my conscience be a faithful monitor at all times.

May I never allow an action or word in myself, for which I should think lightly of another.

May I ever be 'slow to anger,' and ready to forgive, and think favorably of the failings of others."

— "How fair, how excellent, how lovely is the queen of heaven, *Religion!* How perfectly does she by her principles support the soul under all its afflictions. How heart reviving and refreshing her influence! How pure the joys which she bestows! Shall one hour of her pleasure be given for all the riches this earth can boast? The humble and holy soul disdains to make the comparison."

— "How sweet are my hours of retirement! When withdrawn from the business and noise of the world I can look into my own heart and examine the state of affairs with my soul, survey my past

actions and form resolutions of amendment in future. But may I never put confidence in my own strength, and rely solely on Him who is infinite in power.”

The social arrangements which Mr. Bartlett established in his family were all regulated in subserviency to the divine precepts.

The government of his family was far from being rigid; he treated his children with the greatest familiarity, entering into all their plans, examining with them, all the reasons for or against a certain course, and encouraging them under every circumstance to make perfect confidants of both their parents. He was in the habit of conversing freely with them especially as they drew near to adult years, on the peculiar temptations to which they would be exposed, and thus guarding them against concealed dangers. His views in reference to their education for life, were somewhat peculiar; he did not feel it his duty to mark out for his children the business they should follow, but rather threw them upon their own resources, advising with them and aiding them all in his power in that course which they seemed to prefer, and urging them at the same time to mark the leadings of Providence and thus endeavor to find out what was God's will concerning them. His great desire for them was that they might be useful, that they might glorify God, in whatever station they were placed.

He kept a strong hold of his children by prayer, bearing them continually on his heart before God and more especially so if any peculiar circumstance in the life of either of them excited his interest.

The morning and evening worship in his family was always attended to with peculiar emphasis. The members of the family and persons providentially there whether as visitors, or laborers, were always expected to be present. A portion of scripture was read in course by each one present, and then the notes and practical observations by Dr. Scott. A hymn was then sung, and the Head of the family or some one whom he might name led in prayer. Mr. Bartlett often took such opportunities for throwing out some remarks of his own, having reference to any peculiar circumstance which might have occurred or was about to occur. If it was evening, and he had been away through the day, he would recount the scenes he had witnessed, and notice any peculiar providences which had affected him, thereby adding much to the social interest of the scene. He took great delight in singing, and at times when the hymn was peculiarly striking, would sing the whole of it a second time, or a part of it.

On the Sabbath, in addition to these exercises at the evening prayer, for many years and until all his children had grown up and nearly all removed to homes of their own, the whole, present, were questioned through the Shorter Catechism.

This was a custom which had been handed down through many generations, and which has been very generally in use among Christians in our country until within the last thirty years. But we doubt much whether a "more excellent way" has been adopted in its stead. It might, at times, appear to be a tedious and unnecessary repetition of the same

truths, but it brought those truths before the mind ; they became " fixed facts " in the memory, and there was by this mean a store laid up that the Spirit of God could at any time apply to the heart, and we hesitate not to say that whatever has been the cause for the present neglect of this part of family discipline, it need be able to point to a great deal of positive good accomplished in order to atone for the loss to Christian families of this old Puritan custom.

At an early age, all Mr. Bartlett's children, nine in number, have become hopefully pious and manifest in all the different places where their lot is cast, the same love for the truth as was instilled into them by their training at home.

A few extracts from his daily record of events, will close this part of our view of his character and habits.

" 18—, October, 24th. We have been this afternoon and evening, very much pressed with company and cares, so that we did not retire to rest till eleven o'clock. Before going to rest we retired with our sons who we expect will go from us in the morning to return to college, and spent a season of special instruction and special prayer with them."

" October 25th. Our sons set out on their journey a little before eight o'clock. May the God who guarded us through the dangers and snares of youth, and fed us all our life thus far, and the Angel of the covenant that redeemed us from all evil, bless the lads, and let our name be named upon them, and the name of our fathers, so far as we and our fathers are the children of the God of Abraham."

Mr. Bartlett's style of preaching was not calcu-

lated to please a fastidious taste; he had never studied to adorn his discourses with the graces of elocution even from the first, and perhaps regarded with too much indifference the manner in which the truths which he wished to enforce were presented. It doubtless seemed to him all sufficient if he could say to his hearers, thus saith the Lord—and from a desire to make every proposition as plain as possible, he enlarged upon each particular more perhaps than was necessary for the best effect; and yet who can say that more finished compositions, a style more in unison with the refined taste of later years, would, upon the whole, have accomplished a greater amount of good?

The truth may be telling upon our hearts and consciences and doing its silent work there, although we may be weary of hearing its reiteration; and perhaps not many country parishes can number through a course of fifty years, ten subjects of divine grace on an average, annually gathered into the church through the instrumentality of the usual preaching of the gospel. The effect of his ministrations has been rather conservative than quickening; it has encouraged a quiet, orderly, and moral condition among his flock; it has encouraged fathers to be industrious in their avocations, kind and forbearing in their families, and mothers to be diligent in training their little ones to reverence the word of God, and the institutions of religion.

During the last twenty-five years of his ministry, subjects of distracting interest have been agitated throughout the church in our land. The most

prominent of these have been temperance and abolitionism. The minds of men have been wrought upon by those who have suffered either cause to absorb all other considerations, until divisions, and jealousies, and bitterness against brethren, have disturbed the peace of many congregations and rent them asunder. But we have been preserved from these calamities; distinguished as an advocate for temperance, and setting a Christian example in that respect, long before temperance societies were thought of; he stood on the same calm and steady platform while the storm was raging abroad and encouraged his hearers to acts of self-denial and to abstinence from every thing that could injure their usefulness as men and Christians, while he made no sweeping denunciations, nor abused those who could not enter wholly into his views.

He had little faith, however, in temperance reformation nor in any other kind of reformation that was not the fruit of a change of heart, so far as individuals were concerned, although it was his hearty wish that the use of intoxicating liquors, as a beverage, might be abandoned by the whole community.

He hated slavery, and thought of it as an evil, a great evil; a dark spot upon our fair land; and he ever prayed that God in his wise providence, would order events for the removal of the curse, and yet he saw no such promise of good in the abolition movement, that authorised him to throw the firebrand of discord among his people, by waking up their passions on the subject. His great idea on all such matters was, "disseminate Christian principles,

wake up the love of Christ in the minds of all, and the moral taints of society will melt away before it."

His preaching was rather practical than doctrinal. He did not, indeed, keep back the prominent articles of our faith, but they were never brought out in their startling boldness, so as to lead the minds of his hearers to revolt at them or to create a disputatious spirit. He was fully conscious that "we now only see in part," that many things "were hard to be believed," and could never be made quite clear in our imperfect state—but "to love the Lord with all our heart and our neighbor as ourself," to repent heartily of sin, to lay hold on Jesus as the great Saviour of the soul, to do works meet for repentance, and to walk by faith on the Son of God. These were within the grasp of the mind and upon these he dwelt.

But his preaching was not the only power which he used to accomplish the work committed to him. In his own language, in the discourses appended to this sketch, he has made a beautiful appeal to the flock of his charge in the summing up of his ministerial labors—"I have thus been before you brethren as a minister of Jesus Christ, as a pastor, as a father, a husband, a neighbor, a friend, and a man." I have glanced at his services in the pulpit, and their results are before those who will read this sketch. We have not indeed been stimulated to do mighty things in attempts to batter down the kingdom of Satan, but we have in general, been at peace among ourselves, and perhaps present at this day as

fair a sample of an orderly Christian community as can be found in any district of the same size.

In his ministrations as a pastor, he appeared among his people in the same character as when standing in the sacred desk, the same gentleness of manner, the same Christian courtesy, the same serious, devout instructor. He never put off the ambassador of Christ when mingling with the family circle, at the firesides of his people. He had a word of encouragement for the desponding, a word of exhortation to the thoughtless, and to those who openly transgressed, his reproof and admonition were administered in the spirit of humility and love. Nor had he any partiality. All received from him the same tokens of his kindly feelings. He looked upon his flock as a father upon his children; all might not equally meet his approbation, but all shared in his heart's interest.

He had a very happy way of introducing subjects of serious moment in occasional visits, and no family of his people perhaps ever felt under any unpleasant restraint by his presence, or felt obliged to converse about serious things because their pastor was present. In visiting the sick he was untiring when he thought his visits were agreeable. In this matter he had made a change from the habit of his earlier years. It had been his custom, when first settled, and for many years, to call upon all persons in his parish whom he heard were attacked with dangerous sickness, but finding at times, that physicians had forbidden any visiting at the side of the patient's bed, or that some other minister of Christ had been

called in, he adopted the plan of waiting until sent for, or until his prayers from the sacred desk had been requested, and pursued this plan in general to the last.

On funeral occasions he was always prompt to the hour appointed, and from his sympathizing manner seemed to enter deeply into the feelings of the mourning family. His remarks on such occasions were generally much to the point. He never said flattering things about those for whom he had no hope, but leaving them in the hands of the great Judge, endeavored to turn the attention of surviving friends towards preparation for their own departure,—and perhaps all who have been familiar with his ministrations in the house of mourning will respond to the assertion that he was more happy on such occasions than most ministers whom they have had opportunities of hearing, or than he himself was in his more studied services in the pulpit. Nor was it only in the house of mourning that Mr. Bartlett was enabled to appear before his people with appropriate and timely services—his forte was perhaps full as distinguished when called upon to perform the nuptial rite. It was, indeed, apparently, *the* duty most congenial to him. He had a peculiar reverence and regard to the marriage relation, having himself enjoyed more happiness in the wedded life than falls to the lot of most men, he encouraged it in others, and looked upon it as the foundation of all that was good and pleasant in the social state, and who that has noticed his manner on such occasions does not remember the pleasant aspect of his countenance,

the pressure of his warm grasp of congratulation, and the earnest instructions which he often dealt out to those whose fate for life he had linked together. It has been a custom among this people on taking possession of their new abode, to invite the pastor with other friends, that a blessing might be invoked upon the dwelling and its occupants—a happy custom, and long may its observance be continued. To such invitations he responded with all his heart. Home was to him the name next dearest to heaven, the concentration of earth's blessings, and the place where the happiest preparation can be made for usefulness here and blessedness hereafter. His prayer, therefore, at such times was no formal exercise, his words were the effusions of his heart, the outpourings of his earnest desires for heaven's richest blessings to descend and rest there; and we cannot think such offerings have been in vain, nor that those dwellings thus consecrated have not received and are not now receiving, the answers to his sincere requests.

There is one more duty connected with his pastoral service, that ought not to be passed over without mention. It was not a public service; it was performed alone, in the retirement of his study, in his wakeful hours of night. When his people were busy in their fields or enjoying the peaceful slumber that "a day of toil has earned." Then family by family, name after name, would he borne by him to the throne of grace—not one was forgotten, but consecutively, at different times, made the special subjects of his intercession. Any that he had met

through the day with whom he had conversed, or transacted any business, whether the interview had been agreeable or of a trying nature, he made a point of praying for them in an especial manner.

In all his dealings with his people, whether as a neighbor, or in any matter of business, those who knew him can testify to his ardent desire to act upon purely Christian principles, and to set an example of forbearance and liberality. He never bargained with any of his flock, leaving it to their sense of justice as to the price of any commodity which was brought to him for sale, or which he wished to purchase of them.

His belief in a particular Providence was very strong. It entered into all his arrangements both of a public and private nature, and his views of the manner in which we should seek the care of Providence, were peculiarly just. It was to consult the Lord at the very beginning. If his children or himself were agitating any new step, he would arrange nothing, conclude upon nothing until he had committed the matter to the Lord, and then watch carefully for every intimation of the divine will. If it was a journey, and it had been decided upon, then his petition was for direction in appointing the time of departure and for a blessing on all the circumstances. As his children, in turn, reached adult years and might be called upon at any time to act upon their own responsibility, he has been heard to say that he made even an afternoon's visit by them to a neighbor, a subject of prayer. "We know not," he would remark, "what an hours' call away from

home may result in ; the whole after course of their life may be changed by it," and as those who strictly mark the dealings of Providence, behold many wonderful instances of divine interposition, he could also recount remarkable answers to his strong petitions for the aid of his covenant God.

One instance of a public nature as connected with the interests of the ecclesiastical society over which he was placed, may here very properly be mentioned. It was many years ago ; the principal actors have all gone to give up their account. A violent opposition to the well-being of the society had been excited mainly by the ill-will of one man. He had, however, in his day, quite an amount of influence, and there was no inconsiderable number of people belonging to the society ready to do his bidding. A meeting had been appointed. The friends of religion and of good order were greatly alarmed, and on the day of the meeting, many of them called at the house of their Pastor, on their way thither, and expressed their fears that the enemy would triumph. His heart, however, still clung to the hope that the Lord would frustrate all the designs of the wicked, and he encouraged them to trust likewise, and to be fearless in duty. As the hour approached for the meeting, large wagon loads of persons evidently bent upon mischief passed furiously along, and when opposite the Pastor's house, gave full vent to their feelings in shouts and laughter.

It was indeed a trying moment, and the great adversary appeared ready to overpower the friends of Christ.

When the hour had arrived for the meeting, Mr. Bartlett went into his study and there like Israel of old, wrestled with the Angel of the covenant. Time passed unheeded by him, and while yet upon his knees, the wagons began to pass on their way from the assembly, and presently he was called for from his retirement. At once he came, and was met by a cordial grasp of the hand, from one of those who had parted from him in so much despondency—"Mr. Bartlett"—the tear had started, and the good man found it difficult to get out his words—"Mr. Bartlett, I believe you must have been praying for us. It seems all like a miracle—the enemy that was so bold and threatening without, had nothing to say at the meeting, and they could do nothing. The friends of the church feel stronger now than ever. The Lord be praised."

He was a wise counselor, and a true friend to all his people who came to him in their difficulties. He faithfully kept their secrets, and gave such advice as his Christian principles dictated, in all cases endeavoring to throw oil upon the waters of strife, and to give true consolation to the wounded spirit. Perhaps none ever went to him under any circumstances of trouble that did not go away with a lighter heart, with their sore spirits soothed by his calm and kind manner, and his gentle exhortations to trust in God and serve him with a pure heart.

His treatment of those who lived in the open violation of some of the commandments of the Lord, was of such a nature as never to drive them from him. He rebuked their sins as he had opportunity,

while his kind and affectionate notice of them, when they came in his way, disarmed them of all hard feelings, and caused them to respect in his person the religion he professed. Often has the writer heard such persons speak of him with much reverence, and while calling professors of religion in general, "all to naught," they would say, "If all men were like Mr. Bartlett, they might believe there was something in religion." A poor excuse indeed for their own disobedience, and an evidence that they could discern between the righteous and the wicked. In this he doubtless walked in the footsteps of his master who went about among publicans and sinners, and while warning them to flee from the wrath to come, ceased not to pity their distresses, and did them good as he had opportunity.

His attention to the children of his flock was also a peculiarity in his ministrations that has done much in accomplishing his work, and implanted an interest for him in the hearts of very many which will never die away. He never passed a child without especial notice, and for many years could call any child among his people by name.

He walked before his people a living example of true religion. His path was a plain, steady path of unaffected piety. The tongue of scandal was never heard against him, it could find no stain upon his pure character, to feed its malignity. He never wandered into a dubious path, nor did an act of questionable character. He loved his people—he did his best for their temporal and eternal welfare,

and his record is in many hearts on earth, and we doubt not, well registered in heaven.

Fifty years is a long period in the relations of life, and seldom is it exceeded,—and the providence of God had determined that the pastoral connection of his Servant to the people he had so long watched over, should be brought to a close, and its results sealed up.

The last public services which Mr. Bartlett performed were in the month of Dec., 1854. An appointment had been made for the consecration of a house of worship, at Broad Brook. It was a stormy day, one of the worst of the season, and he being the only minister present on the occasion, all the service devolved upon him. On the following Sabbath he was invited to preach there, and although then suffering from his previous exposure, he went through the duties of the day. A severe attack of influenza succeeded, from which he appeared partially to recover, and from which his physician hoped he would be finally relieved in the opening spring. By those who were about him, however, fears began to be entertained that the disease was gradually undermining his constitution.

To himself these signs were not so evident—he felt no pain—his appetite was good, and his mind enjoyed its usual elasticity. Life had many endearments to him even on the shore of eternity—his house was still the abode of pleasantness and peace,—his children and friends still had a warm place in his heart—the faces of his people had the same charm as ever, and above all *she* was about him, who

had been the object of unchanging affection from the time when in youth he won her love. Her smile still gladdened him, and her winning ways were even more sacredly dear to him than ever. No wonder then if his heart still lingered where he had been so long, and enjoyed so much.

But when the returning spring brought no vigor to his system, and his wasting frame began to assure him that his food did not impart its accustomed nourishment, he readily yielded to the sign that his Master had no more work for him here, and that it was his will that he should depart hence. The assurance changed not the current of his feelings—it broke not one tender chord that bound him to life. He had held every friend, and all other blessings, as the gifts of his Heavenly Father, and was fully prepared to acquiesce in the command, to strike his tent and bid adieu to the scenes of earth.

His worldly matters were easily arranged, and he had but little to do in putting his house in order—for he had lived wisely—no debts had been incurred, and although he knew that at his death his beloved wife would be dependent upon the little property they had by prudence preserved, he would not allow a word of distrust to be spoken in his presence.

He had no special preparation to make on his own account—he had been doing that for sixty years, and had no new arrangements to trouble himself with. He conversed freely about the event that was approaching, with the same calmness as was usual with him in reference to any concern in life.

By degrees he gave up his duties as the head of a

family, as he had done those of the pastor of his flock, having placed in the hands of his colleague, the Rev. Mr. Andrews, the book of records belonging to the church, which for fifty years he had faithfully kept. The morning and evening service at the family altar was the last duty he resigned, having continued it for some time after he was too feeble to stand ; his usual posture at family prayers. Still he was not confined to his bed, nor did he relinquish his interest in the affairs of his household, although he had ceased to regulate ; but expressed continued satisfaction in having all things go on as they had ever done.

Letters from his children had been a source of great comfort to him for many years ; as the most of them were far away, and the only communion they could hold together was by writing. This pleasure he enjoyed to the last ; and when the letters were read to him, he sympathised apparently as much in all their expressions of love for him, and their Heavenly Father, as he ever had ; and to all of them he would dictate some word of comfort and encouragement.

At length the hour arrived that he could “go no more in and out,” in that abode where he had so long dwelt. On Sabbath morning, the —— he arose as usual, and dressed himself, but soon laid aside his garments and composed himself upon the bed, from which he felt he was no more to arise. Hearing what had taken place, the writer of this immediately repaired to his bed-side, for he knew that his hour must be near at hand.

“ My Dear Son :—I am glad to see you—you are dear to me as the rest of my children,” and opening his arms gave him an affectionate embrace.

I am going, my son, the way of all the earth, but all the days of my appointed time I will wait until my change come—I have great peace of mind—greater than I can express. Oh, the goodness of the Lord! I can not tell how much I enjoy, and have ever enjoyed since the first hour I put my trust in the Lord.”

As soon as it was known that his end was near at hand, all his children who could leave their homes, flocked to him, that they might with their own hands minister to his weakness, and day and night they were about his bed, attending to every wish, administering to every necessity, and doing all that loving hearts could do, to smooth each roughness from his path, and make his passage into eternity as easy as mortal love could make it.

It was a dying scene undisturbed by regrets or remorse—they had been brought up in love and obedience—they had walked together in harmony and peace—all had been trained to submission to the divine will—and though the tears would fall as they bent over his emaciated frame, yet they were only such as love must weep when dear earthly ties are sundering.

His people, too, flocked in to see him and offer their aid. Some of them at the first he was able to converse with and bid farewell; but as his weakness increased, the effort to speak aloud became too painful to allow of this privilege, and it was thought best to deny admission to his room, and in one or

two instances with great reluctance this was adhered to; but when the dying pastor heard that some of his people had been there and gone without seeing him, he requested that all who came might be permitted to take their last look at him in life, although he could not speak to them; and many a sad but much loved countenance passed before him, and doubtless received his blessing although he lay mute as in the attitude of death.

His brethren in the ministry came also to say farewell to one who had so long stood with them on the walls of Zion; and he rejoiced to see them and to listen to their prayers. To one of them who had in his petition, prayed that God would sustain his servant "through the dark valley of the shadow of death," Mr. Bartlett remarked when his friend arose and stood by him,

"Brother——, I believe you have misquoted that passage of scripture—it is 'the valley of the shadow of death'—not the *dark* valley."

The error was at once acknowledged.

"And you do not find it so, Brother Bartlett?"

"Oh no! far from it—blessed be God, it is not dark—Oh no!"

And blessed be God, let all say, who have hope in Jesus Christ. That valley lieth too near the confines of his own glorious habitation. Shadows indeed rest upon it, but there are always beams of light streaming through the dark mantle, and throwing their heavenly radiance around the trembling spirit. Oh no! It is not dark to those who have committed the keeping of their souls to Jesus.

And on Jesus, this servant of God kept a firm and steady hold to the very last. No fear, no doubt, no cloud, dimmed his clear vision, or troubled his passing spirit. He watched with a firm look the steady approach of death, marking his own pulse, and following the life current as it drooped and retrograded to the heart.

And thus he sunk to rest.

At length, the day arrived which was to witness the last tokens of affection by a whole parish, to him who had been for fifty years their spiritual teacher, their warm friend, and their honest adviser.

It was a beautiful summer morning, and by eleven o'clock, all who were able to leave their homes, belonging to his own parish, had assembled at the old meeting-house, and with them many from neighboring parishes, for his name was revered far beyond the bounds of his own charge.

Relations and intimate friends had gathered within the mansion where the deceased lay, with many of the neighboring clergy. By one of the latter a prayer was offered in the house of mourning, and then the coffin, with its sacred deposit, was borne off towards the house of God.

As the sad procession reached the church, it passed through a double row of those who wished to pay the highest token of respect to the remains of the departed. They were uncovered, and their drooping heads manifested the real sympathy their hearts felt—and as the precious burden was borne up the stairs and into the aisle, many a strong arm was stretched forth to aid in bearing it with as little

disturbance to the pale, cold sleeper, as could possibly be.

Beneath the desk where the deceased had so often ministered, sufficiently elevated for all to see, the corpse was placed at rest.

The choir sung its funeral ode. A prayer was offered up by the Rev. Samuel J. Andrews, the associate pastor of the church, followed by a discourse from the Rev. Dr. Tyler, of East Windsor Theological Institute, and the services closed by a prayer from Rev. Dr. Bedell, of Hartford.

The religious service being over, the coffin-lid was turned down and an opportunity offered to all present for a last view of him they had known and loved in life. In solemn procession the whole congregation passed before the silent dead—and as they cast their eye upon those well-remembered features, many an aged one would pause and take a lingering look, and then with clasped hands and falling tears, pass on their way. Death had robbed them of one whose place in their hearts could never be filled again.

Once more the lid of the coffin is closed, and closed forever—and the long procession follows to the grave.

Ashes to ashes, and dust to dust, and the mortal remains of the beloved pastor are shut away from human view, while his flock departs each to his separate home, to ponder on the closing scene of that connection which had bound them to the departed for more than half a century.

SERMON.

[The following sermon was prepared by Mr. Bartlett for the fiftieth anniversary of his pastoral charge. Indisposition prevented his delivering it at the time, nor was he ever able so to do. The Sabbath after his funeral it was read to the congregation by his son-in-law, the Rev. Samuel R. Brown.]

HEBREWS, 13 : 7, 17.

“REMEMBER THEM WHICH HAVE THE RULE OVER YOU, WHO HAVE SPOKEN UNTO YOU THE WORD OF GOD. OBEY THEM THAT HAVE THE RULE OVER YOU AND SUBMIT YOURSELVES, FOR THEY WATCH FOR YOUR SOULS AS THEY THAT MUST GIVE ACCOUNT, THAT THEY MAY DO IT WITH JOY AND NOT WITH GRIEF.”

FIFTY years ago, according to the united invitation of the church and society which then existed in this place, I took, with divine help I hope, the infinitely important office of a spiritual watchman over their souls, under the great watchman of Israel. On that interesting day, my watchmanship here was all in prospect,—*all* in the future. Now, fifty years of it are past and have become a deeply interesting history in the book of records of the heart-searching “Judge of all the Earth.”

The first sermon that I preached in this same house, as the ordained pastor of the church and congregation then here, was from those solemn words addressed by Jehovah to his prophet Ezekiel, and recorded in the 33d chapter and 7th verse of the

book written by that prophet, thus, "So thou, oh! son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

In all my ministrations of instruction and warning in all the "concerns of life and godliness," in private and in public, amongst this people, it has been my endeavor, with watchfulness and prayer, relying on the aid of the Holy Spirit, to speak and act according to the principles contained in those words. The same principles of truth are comprehended in the words of the apostle which I have chosen for my text on the present occasion, though they were put upon record, as the word of God, six hundred and fifty-two years after those were written by the prophet.

It is the word of God alone which gives authority to any pastor, to any spiritual watchman. If any speak not according to this word, as God sees it, it is because that so far as they deviate from it, as he sees it and has revealed it, there is no light of truth in them. "And have ye not spoken a lying divination?" saith God to such, "whereas ye say the Lord said it; albeit I have not spoken." If in my professed preaching to you in public, or in my professed teaching you in private, I have spoken anything to you which was not, in His sight, according to the word of God in its purity, you are under no obligation to obey it.

My object in addressing you on this occasion is, as far as I am able, to give you, with the help of God, a history of my watch over this church and

people, and of the effects of my watchful care and labors over those whom the great watchman of Israel has committed to my care, during fifty years past, that is, from the fifteenth day of February, in the year of our Lord, eighteen hundred four, to the fifteenth day of February, in the year of our Lord, eighteen hundred fifty-four.

In the forms of language used in the sacred scriptures, we are taught that it is proper to call the church and congregation, or Ecclesiastical Society, assembled here to-day, the same church and society who met in this sacred house fifty years ago, by whose desire I took upon myself, under God, the office of a spiritual watchman; although almost all who were twenty years of age then, and many who were under twenty, are either gone into eternity or to other places for the enjoyment of the privileges of the gospel, or to other places, (painful thought,) habitually to neglect these precious privileges, or to be led astray from the right way by those who teach the "inventions of men" instead of the word of God.

There are but six men now living and members of this society who were living and acting members of the society fifty years ago, and were then over twenty-one years of age. (Messrs. Daniel Phelps, John Bancroft, Daniel Allen, Stephen Potwine, Gaius Booth and Lawrence Bissell,) and there is but one member of the church, (Mrs. Wareham Crane,) now living, that was a resident member of it fifty years ago. And not one of you who hear me to-day, who is not more than fifty years of age, heard the

first sermon I preached in this sacred house as the Pastor of this church and society. Oh, how changed the places and conditions of those who are gone of this assembly who gathered to hear the preaching of the gospel in this house fifty years ago! and how changed the faces and conditions of those that remain of that assembly and are here this day!

On the tenth day of January, fifty-one years ago the present winter, eight weeks after the death of their revered and beloved pastor, Mr. Thomas Potwine, this society held a meeting in which they appointed an agent, (Caleb Booth, Esq.,) to go to the Hartford North Association to ask their advice concerning the procuring of a candidate to come and preach to them on probation as their future pastor, if the Lord should direct it to be so. Nine days after this, after this advice had been asked and received, this agent came to me with the request that I would come and preach to this people on those conditions.

The ministers of this association were then engaged supplying this destitute church and people, endeavoring, as far as they were able, to make up the salary to the widow of their deceased pastor till the first of May, the end of the year, as was the custom in those days.

As soon as the way seemed to be opened by Divine Providence, I came and preached several months among you, during the last few weeks of which time your fathers prepared and brought to me an invitation that I would take, under the great and good Shepherd, the charge of a pastor over them.

After due time spent in secret meditation and ask-

ing the advice of human friends, studying the language of God's Providence and asking for His wisdom to guide me, I sent an affirmative answer to your invitation,—that I was willing to become, with the help of God, your spiritual watchman.

You have my answer in full in the records of your society, which I need not here repeat. Very soon after this the time was appointed and other preparations made to have my ordination take place on the fifteenth day of February, in the year of our Lord, eighteen hundred four.

A day which has been, ever since its appointment, a solemn day to my mind and my heart for fifty years past, and a day which I shall remember when you and I and many who have gone before us into eternity, shall appear at the last day of time, at the judgment seat of Christ; yea, a day which I and many others will remember during all the ages of eternity with more and more vivid interest.

Among other preparations for my ordination, this church and society cheerfully, and I was told unanimously, according to my request and according to the custom of our forefathers and apostolic example, appointed and kept a day of fasting and prayer a few days previous; and it is proper that I should here introduce the vote of the church in reference to this.

“*Voted*, that in concurrence with the desire of the pastor elect, and agreeable to the pious custom of our forefathers on like occasions, to set apart Thursday, the 9th day of February next, to be observed as a day of fasting and prayer preparatory to the ordination; to implore the presence and aid of our Lord Jesus Christ, the great head of the church,

that he would humble us under the late frowns of His Providence, and make us sensible of our entire dependence on Him ; that He would ‘ heal our backslidings and love us freely ;’ that He would own and abundantly bless this His own institution ; that he would pour out His spirit and blessing on His servant, the pastor elect, and on this church and society, that they may become a holy, and in that way a happy people ; that the pastor elect and this church and society may be mutual blessings to each other for a great while to come. Voted to invite the society to join with us herein.”

This vote was prepared and recorded by one who was, at the time it was passed, one of the fathers in the church, (Mr. Samuel Bartlett,) and according to the spirit of the prayer here expressed, very great blessings have been bestowed upon the descendants of the good man who wrote it, and upon many others who have been connected with them in the enjoyment of the privileges of the gospel, by the rich grace of God in Christ. The season of fasting and prayer was kept with solemnity, and at the appointed time the ordaining council assembled, (not one of which is now alive on the earth,) the pastor elect was examined and unanimously approved by them, and the solemn services of the ordination were performed to the edification of a numerous assembly, by far the greatest part of which are now in eternity.

This ordaining council did not convey to me any authority over this people, as your pastor or spiritual watchman. The meaning of their transactions is, that having examined me as to my qualifications to preach the gospel and administer its ordinances, and perform the duties of a pastor, and the invitation of

this people that I would dwell permanently among them to do these services, and my hearty compliance with this invitation, they gave it, and thus publicly sanctioned it, as their judgment that the Providence of God plainly called me, by the influence of his word and spirit, to take the office of a spiritual watchman over those who had invited me to do so and over others connected with them. Now since I was not self sent, but approved by the best judges which the nature of the case allowed, amongst my fellow men, as one qualified by the providence and by the spirit of God to be a minister of Jesus Christ, among you, and with godly sincerity and as far as I have preached the truths of the gospel and administered its ordinances without any dangerous criminal additions or diminutions of human inventions, I have had, for fifty years past, and still have authority in the visible church of Christ, not from men, but from the truths of God, which, with his help, I have preached and loved and obeyed among you. And from these truths I have authority from their divine author, and this is the authority to which the apostle Paul exhorts mankind to submit, and the disobedience to which will cause "grief" when men give up their account at the last day.

· "Indeed," says an eminently godly minister, "the exercise of authority by evangelical pastors, consists not in giving laws or publishing doctrines of their own inventions, or in exercising any authority of their own, but in explaining, establishing and defending the laws and doctrines of Christ, and inculcating them on the consciences and hearts of men by

Christ's sole authority ; and exemplifying them in their holy faith and holy conversation, according to what they have received by their commission, and can prove that they have received them from Him as contained in his word. All pretences to authority in and from the church beyond this, is really an usurpation, an anti-christian lordship, instead of being entirely subordinate, as it ever ought to be, to the authority of Christ."

I thought, at that season of solemn fasting and prayer, mentioned above, that the Spirit of God did guide our fathers, and whoever of others then united with them in their solemn supplications at that time ; and fifty years of experience have confirmed me in my judgment, that it pleased God to help our fathers and others with them to pray for those blessings which he has been pleased from that time to this day to bestow on us and our children, and others who have enjoyed with us the blessings of his redeeming love. Whatever I speak to you to-day, mentioning what I have spoken and done rightly amongst you during fifty years past as a watchman under Christ, over the souls of my charge, I have done with the help of his grace, and the praise of it all belongs to God, and trust that God helps me to feel the highest joy concerning it, when the glory of it is all ascribed to him.

I have habitually taught you in public and in private, that the right performance of sacred music, that is, the singing of " psalms and hymns and spiritual songs," is an highly important part of true religion, for instruction and comfort to the soul ; and

that we may have the full benefit of it, it ought to be done skillfully and in the fear of God as the Psalmist David directs. And for the honor of God, and my great gratification, this church and society have been in the way of making special efforts to perpetuate and increase useful skill among yourselves in this department. And for this purpose you have hired, once in a few years, either from amongst yourselves, or from abroad, a skillful teacher of sacred singing. And it has been my practice generally, till within a very few years past, when you have thus hired a teacher, to meet with the choir and learn to sing with them and give them some appropriate instructions concerning the temper of heart and frame of mind with which we ought to sing sacred songs so as to be accepted of God in our singing; and to close these meetings with prayer. And so happily has the blessing of God attended these special efforts to increase our practical skill in singing sacred songs, that in as many as in eight or ten instances, during my ministry among you, a special revival of religion has very soon followed these special seasons of the revival of our practical skill in singing songs of praise to God. In these songs of Zion, we sing the doctrines, the laws, the warnings, the precepts and instructions which teach the scheme of truth contained in the word of God, so far as they are faithfully drawn from the fountain of God's written revelation—yea they teach us the way of salvation by Christ; and much of the saints' experience in their pilgrimage through this world, and their triumphant entrance immediately after death

with the spirits of just men made perfect in holiness, into the active and glorious employments of their eternal home in the heavens. Of these precious seasons of refreshing from the presence of the Lord, that is, revivals of religion by which this church has been continued, and from time to time, within fifty years past, been greatly nourished, increased in numbers, and enriched in its useful influence at home and abroad, I shall endeavor to speak more particularly during my address to you this day.

When I took my station among you as your pastor, the clerk of the church put into my hands the book of church records, which I have used ever since, containing a list of the names of the men only, who were then members of the church.

The number was thirty-two. It stands recorded in the hand-writing of the clerk of this church, fifty years ago, that the records of this church from its first formation till the death of its first pastor, Rev. Thomas Potwine, which took place November 15th, 1802, are all lost.

As I had opportunity I sought out the names of those women who were then members of this church, which are found to be twenty-four; so that the whole number of the members then was fifty-six. Since that time five hundred and twenty-four have been added; four hundred and fifty-two from amongst ourselves, and seventy-two by recommendation from other churches. Of these, one hundred and seventy-six have been regularly dismissed and recommended to other churches. Five have been excommunicated as incorrigible apostates, and one

hundred and fifty-two have died. Some of the rest have gone to places unknown to us, and have lost their regular standing with us. So that there are not more than one hundred and sixty-four who are regularly members of this church at the present time.

Fifty years ago there was but one house for public worship within the limits of this ecclesiastical society, and there were but two till 1827; and at one time during that period, there were two hundred and ninety members of this church. But now there are six houses for public worship within our limits; two Congregational, two Episcopal, and two Methodist—and some of the members of our former congregations have, of course, gone from us to aid in building up the others.

The first revival of religion which I enjoyed with you of any considerable extent, was in the years of our Lord 1807 and 1808, when from the fruits of it, between thirty and forty hopefully new-born souls were added to this church. Some of the oldest members of this church who are now living, remember it with gratitude to God, as influencing them to make a public profession of their faith in Christ.

The judgments of God manifested in permitting embarrassments in the commercial concerns of the nations of Europe, with whom our nation was necessarily and essentially connected, which greatly embarrassed, and straitened, and afflicted us in our daily necessities and comforts in the departments of food and raiment, greatly tried the people of God, and brought them often to the throne of grace as

the only source of relief, and then the rumors of war, and after a few years, war in reality, between these United States and England, with all its horrors and sufferings; waste of the bounties of God, cruelties and wrong, heaven-provoking crimes; a war considered by many of the wisest men in our country wholly unnecessary, was permitted to come upon us as a mysteriously righteous scourge of God. And soon after the close of these scenes of horror, our righteous and holy Sovereign saw fit to visit us with some very afflicting instances of sickness and death. These mingled judgments of God were the means, under the Holy Spirit's influence, of bringing his people to search the scriptures with increasing frequency, and to feel the word of God, whether read or heard, with increasing power upon the conscience and the heart. Under such influences the word of God was preached with increasing plainness, and was powerfully applied to the consciences of sinners, to bring them to feel their guilty character and lost condition, and to see that there was no way for them to escape the just and eternal wrath of God, but to trust in the Lord Jesus Christ as the only Saviour of sinners. Under these influences Christians were restored from their departings from God, and excited to pray more fervently, and with increasing strength of faith and importunity, and to hope for answers to diligent and persevering prayer, from Him who taught and helped them to believe, that He is both able and willing to give the Holy Spirit to those who sincerely ask for his influences to carry on his work of convincing and converting sinners,

and of strengthening the faith and all the holy affections of the children of God.

The last week in August, and the first week in September this year, the year of our Lord 1816. sinners amongst us began to make known their convictions of sin, which some of them had felt, but had kept to themselves for weeks, and earnestly to inquire, saying, "what shall I do to be saved?" There were no extraordinary means used to produce or to continue this precious season of refreshing from the presence of the Lord, except that Christians spake oftener one to another and prayed more frequently and with greater importunity, and the word of God was preached more frequently and more pungently than when there is no revival of religion; because the Holy Spirit was especially with us to move us effectually to put our reason and conscience and the affections of our hearts to their proper uses in the service of God, and the enjoyment of the blessings of his redeeming love. This precious revival of pure religion, by the rich grace of God, continued for nearly two years. It was the effect of the still but powerful working of the Holy Spirit, doing the work of reconciling sinners to God by his own appointed means, guiding them "into all truth," strengthening them in duty in their appointed stations, and ripening them for eternal, active usefulness and happiness in his service.

This revival was the most extensive in useful influence, the most thorough, and of the longest continuance and the most unmingled with special trials of any that I have ever experienced among this peo-

ple. It continued from its first public appearance in August, 1816, for nearly two years, till by its precious fruits, more than one hundred hopeful converts were added to this church by profession, from the congregation here. Many of them were then heads of rising families, who have since that happy scene, brought them up "in the nurture and admonition of the Lord," and had the joy of seeing many of them walking in the truth. And a considerable number of them who were then unmarried, have since that precious harvest season, become heads of families and brought up children in the fear of the Lord, who are now in various parts of the world, exhibiting the light of the Christian example to "glorify our Father who is in heaven." For more than a year during that revival, I was strengthened of God to preach twice every Sabbath, and some Sabbaths three times, without any help from my reverend brethren abroad, except three or four Sabbaths, and generally twice and sometimes three times during the week. During this time of refreshing, we enjoyed the preaching of the gospel except on the Lord's day, either in the district school-houses or at private houses, and wherever the gospel was preached, whether in private or public, there were full and solemn assemblies, many of whom seemed heartily desirous to be fed with the food of divine truth, because they were led by the Spirit of God. Indeed, it seemed for many weeks as though the sensible presence of God, the holy, heart-searching God, filled the minds of the whole church and the whole congregation, which was then very numerous,

so that every one was ready to say, "Lo God is here of a truth." Every one who came to hear the gospel preached was ready to speak on their personal obligations to become reconciled to God. But the fruits of this revival were not confined to the private, personal experience and domestic duties of its happy subjects, though it built up many a family in the practice of family prayer, and seasoned with the love of God the scenes of many family circles, and brought many souls to the practice of praying in secret, to their Father who seeth in secret and rewardeth openly. As effects of this happy increase of the power of religion amongst this people, their hearts were enlarged, and their hands were happily opened to the works of Christian benevolence at home and abroad.

Other churches, and other people also, at this time, felt their hearts enlarged to go about doing good. Until after the year 1818, I believe there was no public contribution for any purpose, permitted to be gathered in this State without special leave from the Legislature. That leave was granted annually in May, for a number of years, only for a contribution to the Connecticut Missionary Society. But about that time that prohibition was wisely removed, and the spirit of Christian benevolence was allowed to pursue its happy course as freely in public as in private. And since that, the precious principle of the religion of Christ, the love of doing good, has devised and sustained, under God, a great variety of benevolent enterprises, both by public and private aid, by which many branches of his heavenly vine have been planted; many houses for his public wor-

ship have been builded ; many young men have been qualified and sustained as faithful ministers of Christ ; many millions of copies of the Holy Scriptures have been sent and read among the destitute, and millions of souls saved from the evils of sin, by being reconciled to God, and prepared to be forever happy and useful in loving and serving him.

The first contribution for missionary operations that was gathered amongst you after I became your pastor, was in May, 1804, and was \$22.46. The first contribution gathered in this society for Foreign Missions, was a private donation from the Ladies' Benevolent Society, of six dollars, in 1817, and the first public contribution for that object was at a prayer meeting, in 1819, when ten dollars was contributed ; and the same year the Female Benevolent Society contributed to the same object, thirty-five dollars ; and in 1821, the Men's Benevolent Society contributed to the same object, \$107.00. And now the various other benevolent societies that were formed for extending the blessings of the gospel amongst the destitute and perpetuating them amongst others, call forth your offerings to the Lord, to aid in their prosperity ; societies for publishing and circulating the Bible in our own language, and in a great variety of other languages ; societies for publishing and distributing other books and other printed papers in a great variety, containing the truths of the written word of God ; societies for the preparation of young men for the ministry of the gospel, and other societies and means operating in brotherly love with these, to promote the reconcilia-

tion of sinners to God, have received your cheerful contributions, while the Holy Spirit, by these instrumentalities, has reconciled to God, and established in the way of salvation from sin, hundreds of thousands of souls both in the heathen and in civilized nations, and the way has become opened for the free preaching of the gospel to almost every nation on the earth.

This church and society have contributed for fifty years past, annually, more or less to this cause of Christian benevolence, and more especially for thirty-six of these years, since 1818, when the way became greatly enlarged for such modes of doing good. I need not specify your doings in these things for each year, for of these things we must give account of our stewardship, each of us at the last day of time.

You have given during these years, from twenty-two dollars, to a little more than four hundred dollars in a year.

These exertions of the friends of Christ has the Holy Spirit made effectual for wonderfully increasing the light and power of the gospel during the last fifty years, both in Christendom and in heathen nations, by which the works of darkness and counsels of the wicked have very extensively been brought to light and defeated. One whole nation of idolaters has been brought to submit to Christ as his rightful subjects, to their rightful Sovereign. This increase of the influence of the gospel amongst the nations, has made the social intercourse among the nations and families of the earth vastly greater and more useful and happy, and is happily preparing the way

for God the Father in Christ to reconcile the world to himself and to give to Christ his Son, "the heathen for his inheritance and the uttermost parts of the earth for his possession." These wonders of God's working, I have witnessed with you and pointed out to you "the signs of the times," as God has revealed them before us by his providence in the light of his word, and you have read of them in the sources of knowledge he has brought to you for that purpose. And how often during the time of my watchful care over your souls, have you been ready to exclaim in your social scenes with your companions in the kingdom of Christ, "What hath God wrought!" What wonders is he still working! and what still greater wonders will he hereafter work to glorify his name and honor Christ in the redemption of sinners.

As one of the precious fruits of the revival of Christian benevolence amongst us in the years 1816 and 1817, that house for an academic school and various other uses of the highest importance to the families of this people was planned and built, and has under God's providence proved a source of inestimably precious blessings to us for the training of our youth in useful literature and science, for our happy preparations for singing to edification, and comfort for those concerned in our songs of praise in the house of God; and a place where innumerable blessings from God have descended upon us in the religious meetings which in a happy variety of forms have been enjoyed there for thirty-six years past.

The changes which I have witnessed and experienced amongst you during fifty years past, have been very many, and some of them very great. Changes all under God's providence by his goodness, grace, justice, mercy, power and wisdom, by his word, and by his Holy Spirit. What changes in his church! and this society! in your characters, in your conditions and in your prospects! what changes in your numbers, in your ages, in your earthly possessions, in your earthly homes! in the individuals that compose your daily family circles, in the construction and furniture of your dwellings, in the comforts of your apparel, in the comforts of your means of traveling in summer and in winter! What changes have you enjoyed amongst your flocks and herds, in your gardens, and your fruit trees and your fields; in the useful arts, in your skill, and in your instruments of labor, and in many other things, which are means of comfort to you at home and abroad. What changes has God wrought for us during these years by his wise and kind providence, by our instrumentality in the construction, the conveniences and comforts of this sacred house in summer and winter, for our public worship and service of him, for the honor of his great name! What changes has he wrought amongst us in our social scenes in public, and in private, at home and abroad, by leading us to the practice of habitual abstinence from the use of strong drink as a beverage! And what increase of knowledge of himself, of his works, and his word, has he wrought by his own appointed means! What an increase of comforts and conven-

iences hath God wrought by his teaching of mankind during these years, in means of traveling and of the conveyance of the various productions of the earth, the fruits of human labor and skill; of materials for building of every kind; of machinery for every useful purpose. And what wonderful improvements have, by the agency of God, by his appointed means in the preparation and transmission of manuscript and printed instructions in every department of knowledge, been brought into use. Fifty years ago, six miles an hour was considered great speed for the transmission of messages. But now intelligence is conveyed by the rapidity of lightning, by the skill which God has given to man, in these things. But the most important changes which have been witnessed amongst us have been produced by the sins of mankind which have hardened their hearts against God, and shut their souls out of heaven; by the Holy Spirit's influence making sinners willing to love God, and drawing their hearts to forsake their sins and consecrate themselves joyfully forever to the service of God; by the death of Christians, removing them from earthly stations of great imperfection in knowledge, in holiness and happiness, to the perfection of all those among the "spirits of just men made perfect," in the glories of heaven, and by the death of sinners unreconciled to God, removing them from all the privileges of a state of probation, from all hope of good, to the regions of endless despair and anguish! Considering these things which have been witnessed amongst us, during the time hitherto of my watching over you, my

beloved brethren and friends, how can we refrain from exclaiming amidst manifold emotions of unutterable joy and grief, anticipating the scenes of the judgment day, "What hath God wrought!"

The gracious enlightening and sanctifying influence of the Holy Spirit, operating by the instrumentality of the word of God, creating the hearts of sinful men new in Christ Jesus, are the causes which perpetuate and the causes which increase the church of God in this sinful world. God is in Christ reconciling the world unto Himself. "He is constantly in some part or other of His visible church carrying on this work of reconciling sinners." Though He reconciles more sinners in a given time and in a given place than in others, it is God's prerogative, as a righteous and holy Sovereign, to reconcile sinners to Him when and where He pleases. But He has been pleased to bless His church in all past ages of it, with seasons of refreshing, which we properly call revivals. Of these I have noticed, in my records during my ministry among you, eleven. These, like all others of the like kind, have been seasons when the children of God are moved by His spirit to pray more consistently and fervently than is common with them, and when He influences sinners to think on their ways, with godly sorrow for sin, and with humble faith in Christ sincerely devote themselves to His service forever. With the blessing of God, I have enjoyed these seasons; and my heart is still refreshed when I remember them, in my hours of retirement. During such seasons, I hope that myself and my beloved wife, almost sixty years ago, began

to love and serve our Heavenly Master, and during such seasons, within thirty-five years past, I hope all my children began to love Christ, as the Saviour of sinners, with love which will never cease, yea, and that I shall meet hundreds more of souls of my pastoral charge who began to love Christ in these seasons of refreshing, who by the redeeming love of God in Christ, will give up their account with joy with me at the final judgment day.

There is one more season of the special revival of religion amongst the people of my pastoral charge, which for certain reasons I wish to mention and somewhat particularly describe. It is that which began in the summer, and progressed in the fall, and was continued through the winter of 1831 and 32, and was accompanied in some part of its progress with extraordinary means, that is with a season of four or five days in succession of daily preaching of the gospel. Such measures were customary in the churches in this region at that time. That season took place in the last week in October, 1831. I kept a particular journal of the scenes of that revival, of my own public and private labors, and of the labors of the many others who came professedly to help me. But the wearing and fatiguing influences of my labors during that season, upon my body, and my mind, and my heart, I never attempted adequately to describe, but am relieved from the attempt by leaving them to be described as He shall see fit, at the great and last judgment day, by the omniscient Judge.

I observed the effects of the spirit of prayer upon some of the people of God, for the salvation of sin-

ners in the summer and autumn of that year, and the people of God enjoyed the comfort of hoping that six or seven sinners had become reconciled to God, among whom was one of my own children, before the last week in October, when the extraordinary measures were introduced among us.

I never have heard of but one instance of hopeful conversion during that week of greatly increased means.

After these scenes I proceeded, with the help of God, with my pastoral duties on the Lord's days and on other days, preaching and teaching both publicly and from house to house, with very little help of preaching from others, for almost three months, till the 22d day of January, 1832, when Mr. Barrows came to assist me. Up to this time there were probably among us a little over fifty hopeful conversions, and from this time forward till the close of this revival, in the next summer, there were added to these probably between forty and fifty more, and from this harvest season there were almost eighty added to this church. God has so wrought upon the hearts of sinners amongst us in reconciling them to himself, that there has seldom a year past during these fifty, when there has not been one or more born hopefully into his spiritual kingdom here.

But it is proper that I mention the fundamental doctrines which God has helped me to teach from His word during the past time of my watchmanship here, which He has been pleased to bless for the redemption of sinners and their advancement in holiness.

I have taught the existence and infinite perfection of one only living and true God, the Creator, Sovereign Ruler, Supreme Judge of the world, rightful proprietor and disposer of all creatures and things, and of each individual, as the foundation of all true religion. And that the book which we, by God's teachings, call the Holy Scriptures, contains a perfect system of truth, all sufficient for mankind in their state of probation in this world, able to make wise unto salvation, through faith which is in Christ Jesus, all who heartily believe and obey them; affording all needed profit for doctrine, for reproof, for correction, for instruction in righteousness, and to render the subjects of God's forgiving love in Christ perfect and thoroughly furnished unto all good works. That this sacred book teaches that the only living and true God exists in three persons who are called the Father, the Son, and the Holy Spirit, existing so distinctly that the Son speaking himself, says to the Father, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes, even so, Father, for so it seemeth good in thy sight." And speaking of the Holy Spirit, Christ says, "When He, the Spirit of Truth shall come, He shall guide you into all Truth; He shall glorify me, for He shall receive of mine and shall shew it unto you." Each of these persons in the Trinity is represented as acting separately for himself: "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." And yet Paul says that he

was called by Jesus Christ to the work of the ministry. Thus the three persons in the Trinity act independently of each other, but always in perfect harmony, always as divine; at other times they act together, communicating the same blessings at the same time, and yet always act as one supreme, perfect God. I have taught you also, from the Holy Scriptures, the character of man,—that man at his first creation was holy and happy, in the service and enjoyment of God.

And that very soon after his creation he fell from this holy and happy state and character, by voluntarily transgressing the known, plain, just, good and perfect law of God, by the influence of Satan, a rebellious angel; and that by this sin was introduced, all the evils of death to the bodies and souls that ever have been or ever will be experienced by our race; and that the natural fruit of voluntarily transgressing the law of God is death to all real happiness and death to all hope of happiness.

But I have, by divine command, also, with joy unspeakable, taught you that God, the Father, “so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life,” and that at the time appointed, He actually bestowed this gift according to His promise, in the birth, life, preaching, miracles and sufferings and death, as the vicarious substitute for sinners of mankind, that He might make complete atonement for sin “so that God can be just and justify him that believeth in Jesus,” and that on the third day after his death He rose from

the dead, appeared for forty days amongst his disciples, setting the things of His kingdom in order; and finally proclaiming His power in heaven and on earth, as mediator and as the only Redeemer of sinners, commissioned His apostles to go into all the world and preach the gospel to every creature, among all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, and teaching them to observe all things whatsoever He had commanded them, closing His commission with this promise: "Lo I am with you always, unto the end of the world."

It is by virtue of this commission that I have preached the gospel of Christ unto you these fifty years, and that I preach it to you under these solemnities to-day. I have felt authorized to offer salvation freely, in the name of Christ, to every one who came to hear me and to every one whom I met in public or private who will come to Christ; and to entreat all to be reconciled to God. And there is another doctrine which I have preached to you which is painfully true, that the nature of sin is such that when mankind are left to themselves they will not come to Christ that they might have life; and that sinners, if left to themselves, will waste their whole life in sin, and fall, at death, under the just wrath of God where they will perish forever in their own moral corruption, and will justly bear the blame of their own destruction.

I have taught you also, from the word of God, that He has published and is constantly carrying into execution His purpose of redeeming love for a

great multitude, which no man can number, of all nations, and people, and languages of our race, by the effectual influences of the Holy Spirit. He brings them as voluntarily and freely to renounce the love of sinning as they ever indulged it, and to bind themselves effectually and forever to His holy service and His love, and effectually provides that nothing in the universe shall ever separate one of them from this union to God in Christ. This change is called regeneration. I have taught you, from God's word, that every redeemed sinner is received into eternal favor with God in Christ, not for the merit of their own works, but only by faith in the perfect righteousness of Christ, which He has graciously prepared for them and freely gives them for their justification; and that God requires and receives, as the fruit of redeeming love, from every reconciled sinner, repentance, godly sorrow for every transgression of His holy law, as the proper evidence of the sincerity of his faith in the righteousness of Christ for his justification.

The sanctification of sinners, whom Christ redeems, begins with the first holy exercise which they put forth, by the aid of the Holy Spirit, at the instant of their regeneration, and progresses through all the after scenes of their spiritual life on the earth, and is perfected as soon as the soul enters the heavenly state, at the death of the body.

I have set before you, from the word of God, the duty of all men every where to repent of their sins, in view of the day which he hath appointed in the which he will judge the world in righteousness by

that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead." And that is the day when I, as your spiritual watchman, and the souls which God hath committed to my pastoral care, to whom I have spoken the word of God, shall give up our account, either with joy or with grief. I have taught you that every one who believes on the Lord Jesus Christ with faith which works by love and purifies the heart, shall enjoy eternal life with him in heaven, and that every one who does not believe on him shall not see life, but that the wrath of God abideth on him. I have shown you, from the word of God, the duty of all men to become reconciled to God, and to bring themselves with humble dependence on his gracious help to love him and serve him as their righteous Lord and Sovereign forever—and that it is especially the duty of all sincere believers in Christ, as soon as they have had opportunity, properly to examine themselves, to appear publicly under the tokens of his appointment, as faithful witnesses for him and his gospel, always abounding in his work of seeking to win souls to him. And that it is the duty and privilege of those who are Christian parents, to consecrate their children to God, and bind themselves publicly by his appointed tokens, to give them a faithful religious education, and to "bring them up in the nurture and admonition of the Lord," showing themselves to be by grace the faithful children of faithful Abraham, of whom God says "seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall

be blessed in him, for I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." And these blessings were promised to be bestowed upon Abraham, and upon his believing spiritual seed of both Israelites and of all other nations by the means of God's appointment in the faithful religious education of children in the family by the principles of the gospel; for these were the great truths which were by God's appointment, to bless Abraham, and to bless his spiritual seed to the end of human families on the earth, according to the words of Paul by the Holy Spirit, "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all the families of the earth be blessed, so then they which be of faith are blessed with faithful Abraham." And many of you, my brethren and friends, who are Christian parents and I hope myself and my beloved wife with you, have by the gracious help of God, brought up our children according to his command, in our families, and have had the joy of seeing them walking in the truth, as I hope I have all mine, nine in number, in their childhood and early youth, and that for this rich grace we shall give up our account together with joy. Brotherly-love in the family of Christ, or the love of Christians, as such, our Lord and Master teaches us to be an essential doctrine to be believed and practiced amongst his disciples. "By this shall all men know

that ye are my disciples if ye have love one to another." Indeed, so important does Christ consider this, that he has most plainly taught us that according to this principle the whole race of man will be divided into two classes before the judgment-seat at the great and last day—see the proof of this doctrine in Christ's own description of the scenes of the last judgment, in the 25th chapter of Matthew, when that decision of our whole race shall be made, then indeed shall all men know who are the disciples of Christ and who are not.

There are other principles of truth which I have abundantly taught you, clearly comprehended in these and intimately blended with them, all of which it is not necessary that I should here explicitly mention. The principle of benevolence, or good will to all mankind, I will here mention. This is called in the New Testament Scriptures, charity, and it is called, also, "the bond of perfectness." This principle is fully taught by this command of God, and is binding on all mankind at all times. It is this: "Thou shalt love thy neighbor as thyself."

This command of God contains a bond of universal love amongst rational creatures. It is the perfect obedience of the holy Angels to this which produces the perfect happiness of their society in the service of God and with each other. And this "bond of perfectness," is that which will produce the eternal peace and happiness amongst all redeemed sinners, and holy Angels. And it is their disobedience to this which produces all the social evils

which exist amongst sinful men and sinful angels, both in this world, and in the eternal world.

I have also taught you, from the word of God, the nature and the importance of the institution of marriage; of the visible church, and of civil government, which God hath established for the safety, the comfort and usefulness of mankind in his service, and the reconciliation of sinners to himself during their state of probation in this world. I have also taught you, from the word of God, and by my example, the obligations of all men, especially of those who possess the written word of God, to “remember the Sabbath day, to keep it holy.” And to help you heartily and practically to observe this holy law of God, I have very often, repeated to you and to your children, in public and in private, from the word and the providence of God, the tokens of his high and pointed displeasure and wrath against those who profane the Sabbath day, and the expressions of his full and hearty favor to all who love and remember it and keep it holy according to his commandment.

I have taught you these doctrines and the kind of doctrines combined with them, and proved them with the help of God, from his holy word, during these fifty years. I have preached them to you with plainness of speech in this sacred house, in your school-houses, and in your dwelling-houses, on the Lord’s day, and on other days; and I have taught them to you at your beds of sickness, at funerals, on wedding occasions, at pastoral visits from house to house, and at many other opportunities, when I have met you at my house and at your houses, and

in the highways and in the fields ; and often with tears and much entreaty, and prayed you “in Christ’s stead to be reconciled to God.” And through all these scenes you have witnessed my frailties and many of my sins ; and I ask you to pity my frailties and forgive my sins, as I ought to yours, for Christ’s sake, and hope I do. I have endeavored with the help of God, to teach you by my example, while I have preached to you, the doctrines and precepts of his word. Thus I have set before you my example as a father, a master of a family, as a neighbor, as a member of the visible church, and as a subject of civil government, and as a friend and as a man, teaching you by actions in harmony with the word of God, that I am heartily, practically, and happily trying the way which I have taught you as the right way to heaven.

It has pleased God to give me remarkably comfortable health since my childhood. I have been able every day to rise from my bed, put on my clothes, walk about and attend to some active, useful labor with my hands and my mind. And for forty years after I begun my ministry among you, I think I was not unable by sickness for more than three Sabbaths to attend public worship, nor unable to preach during these forty years, more than six Sabbaths. And in not more than four or five instances during these years, was I unable by sickness, to go and visit the sick, or attend a funeral when I was requested to do so. I say these things not to praise myself, but to praise God for his loving kindness

which helps me to say them, and helped me to enjoy the blessings of which I have here spoken.

But whilst it has pleased God to spare my health so remarkably, and to restore it often when partially taken away for a short time, he has called me to witness many deaths within the limits of this society. During my ministry I have kept an account of all the deaths within the limits of this society, which came to my knowledge, and the number that I have recorded amounts to twelve hundred and one. These have been, of various ages, from one hundred and one years, to only a few hours. These have been of a great variety of characters and conditions, in this life, but God has fixed each of them at death in an eternal state either of glory and joy or of woe and despair. For twenty years from the beginning of my ministry, I was called to attend the funerals of almost all who died here, and the greatest part almost every year since that time. A precious number of these we have committed to their graves with a firm and good hope through grace that they have gone to be with Christ in eternal glory and joy. Others we have committed to their graves amidst distressing doubts concerning their eternal state. But we shall meet all these at the judgment-seat of Christ, and witness them giving up their account either with joy or with grief with all the rest of the human race.

Thus we see how the scenes of time are most intimately connected with the scenes of eternity; and how necessary it is that we become reconciled to God here, and by a life of holiness which God will

approve, that we may be at peace with him at death, and meet him with joy in the scenes of the world to come. It is a source of unspeakable joy to me as I am drawing daily near to the eternal world, that I have enjoyed with you who love Christ, the sight of a goodly number, some hundreds I hope, and many of you who hear me to-day among them, while many others of them have gone with other redeemed sinners, to be with Christ, abandoning the love of the world as their portion, and with godly sincerity binding themselves to be the Lord's, "growing in grace," and shining in works of righteousness and Christian benevolence as lights in the world.

But alas, my brethren and friends, our joy is mingled with grief. For we have seen some of whom we are afraid that labor has been bestowed upon them in vain ; who have appeared by profession, on the Lord's side, and at times, by their apparent blossoms, they have promised some good fruit ; but afterwards wholly disappointed our hopes, by plainly showing that they had only "a name to live while really they were dead."

And some others in the congregation we see, who give no evidence that their hearts are reconciled to God, and yet are exposed every day to death, and to all the sufferings of God's displeasure, to his just and eternal wrath.

Thus, my brethren and friends, for fifty years, I have habitually taught you the doctrines of Jesus Christ, and him crucified. By the preaching of the gospel in thousands of discourses, by the administration of the Lord's Supper, almost three hundred

times, and by the administration of baptism to six hundred and eighty-eight subjects; one hundred and three adults and five hundred and eighty-five children. I have set before you the distinguishing doctrine of the religion of Christ, that the shedding of his blood once for all hath obtained the remission of sins for all the multitudes of the "church of God which he hath purchased with his own blood." How often, by signs of his own appointment, hath "Jesus Christ been evidently set forth crucified among you." How aggravated will be the sufferings of those who remember for eternal ages that they have perished in their sins from the midst of the ordinances of God, because they would not "come to Christ that they might have life!"

During my ministry among you for these fifty years past, I have officiated to join in the bonds of the marriage covenant, five hundred and twenty-three couple; four of these were of my own children. This institution of God, under his providence, is the source of all the useful, kind, and tender affections amongst our race, and is the foundation of all the useful enterprises among mankind in this world, and comprehends under its influence all that vast system of means by which sinners are reconciled to God, and the church is prepared for heaven.

And while I have watched over your souls, under the watchman of Israel, as one who must give account, you have, according to written agreement and often beyond that, as you have seen the need of my numerous family, you have ministered of your free

will offerings to supply our necessities and furnish us with many precious comforts to relieve my anxieties and in various ways to help me in my duties to your own souls, and thus, and by many other tokens, you have manifested your high esteem and love to me for my work's sake.

And for all your kindness and all the other kindness of God to me and my family, through these many years which we have experienced amongst you, I joyfully take this opportunity to express my thanks to you, and above all, to God, who, for Christ's sake hath so extensively blessed us together in the enjoyment of the privileges of the gospel.

It is proper that I should state, on this occasion, that it will be one hundred years on the first day of next May, since this church was organized, and its first pastor, Rev. Thomas Potwine, was ordained; and that I am the second pastor of this church. Mr. Potwine officiated as sole pastor here, forty-eight years, six months and a half, and my ordination took place just one year and three months after his death; and I officiated as sole pastor of this church until seven months of the forty-fifth year of my ministry had passed away, when an associate pastor, Rev. Samuel J. Andrews, was ordained here in September, 1848. Since that time I have preached, administered the sacraments, joined persons in marriage, visited the sick and officiated at funerals, made pastoral visits and performed other duties belonging to a minister of the gospel, at home and abroad, as I have been requested and as I have had strength given me, so that having obtained help of God I

continue until this time, testifying among you, my beloved brethren and friends, the things of the kingdom of God." When I began my ministry among you, the deacons of this church were two men in advanced years, Deacon James Harper and Deacon Oliver Barber. Deacon Harper died in 1808 at the age of eighty-five years, and Deacon Barber died at the age of eighty-four, in 1820. Deacon Noah Allen was ordained to this office in 1809, and died in 1824, sixty-seven years of age. Deacon Daniel Richardson was ordained in 1818 and removed from this state in 1829 and died in 1847, between sixty and seventy years. Deacon Ira Wells was ordained to the office of Deacon among us in 1823. Deacon Anson Bissell was ordained to this office in 1825, and removed his relationship from us to the third church in East Windsor in 1832. Deacon Erastus Buckland was set apart to his office in the church in 1830 and died in 1848. Deacon Azel S. Roe was ordained to that office among you in 1833. Thus I have been personally acquainted and taken affectionate counsel with eight deacons in this church during my ministry among you, who have ministered during the fifty years past, the symbols of Christ's body and blood to the members of the church and ministered to the wants of the poor members, all but three of whom, Deacon Bissell, now in Ohio, and the two who yet live among us, have, we joyfully hope, gone to be with Christ and "the spirits of just men made perfect" in the glorious mansions prepared for them in His Father's house.

Thus, my beloved brethren and friends, with the

help of God, I have exercised my care over you, watching to warn you of dangers and to teach you the way of eternal safety, amidst the innumerable dangers, snares, temptations and sins of this changing, rebellious, dying world. Some of you have lived fifty years with me amidst the privileges of the gospel, and have during these years experienced the joyful beginning and the sure and happy progress in your souls of the work of God's redeeming love; and you will find in your happy experience of His care over you, that all things that you experience and witness by His gracious appointment "work together for your good" and will ripen you for the "inheritance of the saints in light."

But who will write and preach fifty years from this time, the history of the effects of the gospel amongst the members of this church and of the religious society connected with it; and if it should be written and preached then, who of this assembly here to-day will be present then and hear it?

I came among you, in the beginning of my care for your spiritual welfare, in the vigor and strength of youth, in the twenty-sixth year of my life. You have seen me amidst labors and cares and much solicitude for the salvation of your souls, strengthened "by the grace of our Lord Jesus Christ," ascending to my meridian life among you. Since that, amidst cares and labors more and more weighty and complicated, you have seen me declining toward the hour of my setting sun, attended with the signs of old age, and though in my seventy-sixth year, still

blessed by the mercy and loving kindness of the God of our fathers with very comfortable degrees of health of body and vigor of mind. Still I find that my strength of body, at my present age, is materially different from that which I possessed even six years ago, and that now, much oftener than ten years ago, I have to say, in view of scenes of bodily exercise, "the spirit is willing but the flesh is weak." But, we all, whether young or old, daily live and move in the scenes of the world, amid changing, decaying, dying men.

The word and the providence of God, with mighty emphasis, call us to look forward to death and the final judgment and eternal scenes as things which we must inevitably experience, and for which we are bound, by infinitely precious obligations, to be happily prepared. Let us now, my brethren, as we are closing this review of the past fifty years, seeking to be guided by the word and spirit of God, in our imagination look forward to the last day of time. The great work of reconciling sinners to God, by the mediation of Christ, is done; all the dead, small and great, stand before God, and all that are alive on the earth when this last day is ushered in, are changed, and all the race of man is arrayed before Him to receive their allotment for eternal ages. The day of the revelation of the righteous judgment of God is come. "The Son of Man has come in his glory as Judge of all the earth." "He sits upon the throne of his glory" to establish the results of His administration as mediator. He separates the vast multitude into two classes, the righteous and the wicked.

The righteous are on His right hand and the wicked on His left. "And the King says to them on His right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "And to those on the left, depart, ye cursed, into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment, and the righteous into life eternal." Dear brethren and friends, are we now comforted with a "good hope through grace," that we shall stand with joy as the children of the kingdom, at that day, on the right hand of our Judge?

May God grant to each of us all the needful grace to be so reconciled to Him in time that we shall spend eternity with joy, in His presence, with the innumerable company of those "who have washed their robes and made them white in the blood of the Lamb." Amen.





Number

